



# Nai Tabe

The Official Newsletter of the Methodist Church in Fiji

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## GREENING THE CHURCH

*Month of Prayer and Action for Climate Change marks emphasis on Stewardship of Creation and the Environment for our Methodist community*

Morning view from the Talatala Qase Rabi's residence on the island of Rabi. The Banaban people's kaivata or kin, from Kiribati face possible relocation as sea-level rise, caused by Climate Change threatens to destroy their homes and way of life. In Fiji 45 communities have been identified as vulnerable to the impact of Climate Change with the potential to be relocated in the next five to ten years.

Photo: MCIF Communication

By MCIF Communications

**T**he Methodist Church in Fiji declared the month of November to be a month of prayer and action for the climate for its faith community.

This was resolved by the Church's Standing Committee October meeting

Church President, Rev. Dr. Tevita Nawadra Banivanua said that as a people affected by the impact of climate change the Methodist community needed to support the efforts of leaders and civil society groups who will be meeting at the United Nations Climate Change meeting in Paris at the end of the month.

"We call on our community of faith, our wider Christian community and our fellow Fijian sisters and brothers to join in prayer and ask for God's wisdom and strength for those of our people from Fiji and the Pacific who will be speaking for us in Paris."

Pillar 12 of the Methodist Church in Fiji's Connexional Plan is Stewardship and Creation. It acknowledges that humankind are part of God's creation and calls for care and responsible use of the natural resources which are a gift from God.

"Creation is groaning from our mistreatment and we are suffering as a result of humankind's selfishness towards the earth," said Rev. Dr. Banivanua. "While we of the Pacific are not the major contributors to climate change we are paying the price for it. Yet there are things that we can do now, in support of our representatives to COP21 and to care for our environment."

"As we pray, we need to confess and ask for forgiveness for our lack of care for the environment and also commit to being better stewards and guardians of God's creation."

The Church is also calling on its members to make an effort to become aware about climate change and responsibility to the environment and to take action such as cleaning up streets and shorelines, reducing, reusing and recycling as well as planting trees to offset the Church's carbon footprint.

At the 2015 Methodist Church Annual Conference, the following resolutions were adopted by the Conference in regards to stewardship of creation or stewardship of the environment:

**1** That the Methodist Church in Fiji engage in these practices in order to mitigate Global Warming and Climate Change.

*Me qarava na Lotu Wesele na veika oqo me vakayacori kina na noda yagana na draki veisau kei na katakata sivia ni vuravura.*

**2** That we engage in a reforestation programme where all Methodist Church in Fiji members are to plant trees four times annually.

*Meda tei kau vaka va ena dua na yabaki na lewenilotu Wesele me vukea na kena domici na kasi gaga mai na maliwa lala.*

**3** That the Methodist Church in Fiji engage in Waste Management projects by allocating four days annually for Clean-up-Campaign where Divisions, Circuits and Churches are assigned engage with clean-up within their vicinity.

*Me va na siga ni noda sasamaki ena dua na yabaki me vukea na vakasavasavataki ni vuravura.*

**4** That all Methodist Church in Fiji vehicle owners refrain from using their vehicles two or four days annually to help with fuel emission audit as environment friendly practice.

*Me 2 se 4 na siga ena dua na yabaki me tuvana na Lotu meda kakua kakua ni vakau motoka kina na lewenilotu Wesele me vukea na vakalailaitaki ni kena benuci na maliwa lala ena kasi gaga.*

**EDITORS NOTE:** For more on Pillar 12 of the Church's Connexional Plan: "Stewardship of Creation" with articles and information on how we can be better Christians by being better stewards of the world God has made and of which we are a part, see pages 14—19.

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# Vuli Talatala Graduation 2015

**T**he recent Davuilevu Theological College Graduation Ceremony saw 18 student ministers completing their ministerial formation by graduating with a Diploma in Theology and 6 women receiving a Certificate in Women's Studies. Chief Guest, Methodist Church in Fiji President, Tevita N Banivanua addressed the graduates and DTC community and spoke on the "Priestly and Prophetic Nature of the 'Lako Yani You / New Exodus' of the Methodist Church.

The Principal's Prize for Academic Excellence, the Rev. Dr. Epineri Vakadewavosa Trophy was jointly awarded to Viliame Korowaqa & Joseph Prashil Swamy.

Other prizes included:

- The Rev. Dr. Tuikilakila Waqairatu Old Testament Prize: Jona Waleidau Sevakasiga
- The Rev. Eroni Bautani New Testament Prize: Aisake Valonisiga
- The Overall Biblical Studies Prize: Jona Waleidau Sevakasiga
- The Rev. Aminio Baledrokadroka History Prize: Suni Kobulu
- The Rev. Paula Niukula Ministry Prize: Livai Lawevuso
- The Rev. Etuate Meru Kuru Theology Prize: Viliame Korowaqa
- The Ronald Derrick Prize for Community Leadership (awarded to DTC Student Tuirara)

SINGLE STUDENTS: Semi Nasau, Aisake Valonisiga, Tevita Lesi, Vereniki Waqbaca

MARRIED STUDENTS: Sunia Kobulu, Viliame Korowaqa, Jeremaia Vuli, Filimoni Bobo

- The Rev. Setareki Akeai Tuilovoni Prize for Commendable Leadership: Jeremaia Vuli
- The Rev. Dr. Daniel Mastapha Prize for Best All Round: Viliame Korowaqa
- The Proxime Accessit Prize: Aisake Valonisiga



Photos: Mereani Nawadra—MCIF Communications





# Commissioned Deaconess reflect on Diakonia today

3 Deaconesses were commissioned last month at the completion of their 3-year training. Speaking on the Servant Nature of the Lako Yani Vou Church, chief guest, Church President, Rev. Dr. Tevita Banivanua said that the recognition of Deaconesses as equal but different in terms of their ordained ministry speaks to the need for more specialisation within the ministries of the church such as counselling as a specific form of diakonia; and called for strong social analysis skills, peace-making and peace-building, encouraging stewardship of creation and the spiritual formation of children and young people in schools and even tertiary institutions.

Below are summaries of their projects, written in their final year on various ministries for Diakonia/Service.



All Photos: Maravu Naivalu—MCIF Communication



## A MEDICAL, BIBLICAL AND A THEOLOGICAL UNDERSTANDING OF PEOPLE WITH DISABILITIES

By Ulamila Bulou

The project paper was basically based on the Medical, Biblical and Theological understanding of People with Disabilities, defining the terminology of Disabilities and categories of people with disabilities and its statistics.

The term “disability” is a creation of the modern in its attempts to group people with characteristics. The definitions reflect the different interest and understanding depending on whoever is defining disability. Disability refers to a limitation in the ability to perform unaided one or more of the necessary activities of daily life which make some measure of dependence on the other people.

According to Samuel Kabue “Disability is described into two categories: the **medical and social model**. It is the restriction or lack, resulting from an impairment of ability to perform any activity in the manner or within the range considered normal for a human being. All people with disabilities regardless of differences in age, gender, cultural background, religious affiliations, geographical locals, sexuality or types or degree of disability believes that disabilities:

- Have the right to enjoy life and to be respected at all times.
- Are ensured to have an equal representation by having a strong voice in the decision process.

With their values it reminds us that it is necessary and important that respect is to be shown at all times. Therefore disabilities are classified in four different types. It has been classified in different ways at different times and by different categories of people:

Mental disability Sensory disabilities  
Visually impairment Physical disabilities

Mental disability is classified into categories: mental illness and mental retarded. Through questionnaires and interviewing it has been noted that this occurs through carelessness, ignorance and neglect that disability prevails.

After completing this project of mine I found out that working with people with disabilities is emotionally demanding. People with disabilities need to live and work in a barrier free society where there is true love, where people show their concern, their respect and no discrimination. Sometimes they feel that they cannot emerge because of the attitudes of the society towards them. They have capabilities and the desires to live a normal life, and to express their abilities in different forms that would enable them to enjoy life.

They have the talents and the God given gifts that need to be utilized, but they are not recognized. They also have the right to know Christ, grow spiritually and be part of the body of Christ.

It challenges viewers and readers that it is now time for people in the society and the church to change their views towards people with disabilities. We have to come away from the ideas and the thought that “disability” is caused by sin. All we need to do is to show our love, meet their needs and encourage them that life does not end there and they have to move forward and achieve what they need to accomplish. Therefore disability studies could be introduced in theological schools and institutions for students to familiarize themselves on how to deal with disability.

## A CRITICAL ANALYSIS OF RELIGIOUS EDUCATION CURRICULUM FOR METHODIST PRIMARY SCHOOLS

By Lavenia Tinai

Young children with age ranging from 6 to 13 years old needs to be exposed to Religious Education (R.E.). Through this education process, we nurture them to know Christ as their Lord and Savior.

The project paper analyzed the R. E. curriculum from classes 1 to 8 and who are within the age range of 6 to 13. Mrs. Morven Sidal prepared the R. E. curriculum and was later published in the year 2000. This curriculum is still in use today, 2015. Almost 15 years and is still in use in most of our Methodist Primary Schools in Fiji. I find that the curriculum calls for a review and printing of an updated version and incorporate all cognitive changes that children are currently faced with. This is a challenge to the Religious Educators and the administration of the Education Department of the Methodist Church in Fiji. (MCIF)

The paper has five Chapters. Chapter I to see the definitions, aim and purpose of R. E. in general from different authors' perspective and Methodist Church Policy R.E. in the Methodist School. I believe in the life of Methodism, R.E. plays a central and vital part. At the heart of its education lies the Christian vision of the person. This vision is expressed and explored in R.E. Therefore R.E. is never simply a one subject among many, but the foundation of the entire educational process. The beliefs and values studied in R.E. inspire and draw together every aspect of the life of a school.

In addition, Chapter II Concentrating on the places where religious educators are appointed, the roles of religious educators and method that they use in schools there is also questions needs to be ask; what kind of religious educator do we need? The students are the future of tomorrow and there is a need to have a future moral leader. It will be possible if Educators are symbolic members and good models of community. Religious Educator must be a good role model and must be spiritually filled because this can shape and influence the student's life.

I believe Religious Educators in Methodist Schools in Fiji are Christians and got to be matured in the Word of God so that they are able to lead the child to know Christ. Religious Educators need to know what they teach so that Children will achieve and receive right teaching.

Chapter III critically analyze the current curriculum range from year 1- 8 which Religious Educators are using. Furthermore, Chapter IV reviewed of the curriculum and provides an optional suggested Framework which we have to align ourselves with our Christian calendar and our current situation now so that it can meet young ages need. In this way, I believe and affirm that it will help a lot to encourage student and also can help students to be self-prepared when they are out in the modern world. This curriculum can be used by Primary school students in the Methodist Schools and other Schools taking R.E. in Fiji.

Lastly Chapter V concludes the findings with appropriate recommendations. The recommendations are as follows: The Education Department in the MCIF to see that all Methodist Primary Schools are Conference appointment. The Education Department in the MCIF to see that the Deaconesses and Ministers to be appointed to all Methodist Primary schools. The Education Department in the MCIF could be see that all curriculum to be distributed to all Methodist Primary schools. The Religious Education could be modifying as Christian Religious Education. All Religious Educators must know how to prepare a curriculum and must know how to use it. Workshops to be organize twice a year in various centers which includes Central, Eastern, Western and Northern whereby the Religious Educators to be taught on how to give quality teaching to the students and also to hear their opinions.

It is my hope that the above recommendations will be taken into consideration whereby decision makers needs to prepare a plan for new directions as suggested. This recommendation is for the future spiritual nourishment and enlighten for this 21<sup>st</sup> century in which the Religious educators and students both achieve the beneficial in the school and also in our church.

I hope that Deaconesses, Lay people and Religious Educators analyze and raise issues that can be used in our new exodus for Primary School. The objective of this paper is whether the current curriculum is befitting in this new exodus?

I anticipate that after the review of the R.E. curriculum, it will be a new journey for both the Religious Educators in primary schools level and the recipients who are the children of ages 6 to 13.

## A CRITICAL ANALYSIS OF EZEKIEL 2:8-3:3 ON OBEDIENCE IN RELATION TO THE LIFE OF THE YOUNG PEOPLE IN THE METHODIST CHURCH IN FIJI

By Laisani Canauvi

The prophet Ezekiel was called by God [Yahweh] in Babylon during exiles to speak the word of God to the Israelites. His name is powerful, because the name Ezekiel has three meaning: first, ‘God is strong and prevails’, second, ‘God's make strong’, and thirdly: ‘God makes hard’

Ezekiel delivered message of future restoration and hope for the people. Ezekiel announces God's judgment on Israel and other nations and to foretell the eventual salvation of God's people. Though Ezekiel lived with his fellow exiles in Babylonia, he faithfully relayed to his fellow Jews the stern, heart-rending, hope-crushing word of divine judgment, because of all her sins, Jerusalem would fall. Ezekiel was giving the message to the Israelites so that they must turn away from their sins because the city of Jerusalem would soon fall, and yet they refuse to listen and they disobeyed the word of God. That message was a warning and it was about them for they would be lamenting, mourning and woe.

The Word of God must be delivered nevertheless of what happened it had to be proclaimed. Ezekiel was in Babylon and he was instructed to write a message characterized as lamentation, mourning and woe regardless of whether the people listened or not.

However, he had a vision of scroll of judgment. That was a command to him to be obedient and not rebellious, to open his mouth and to eat what was offered to him. In his hand was a scroll either of papyrus or leather. Yahweh (God) unrolled it and was before him. Ezekiel was surprised that it was written on both side, with words of lamentation covered with mourning and hurtful fillings. He was obedient and ate the Scroll. He took its contents to himself, made them his own, and identified him with them. The taste of the scroll was sweet as honey. Yahweh's words are for those who welcome or accepted and obey then deliverance and salvation would be obtained. Ezekiel was told that he was to be sent to the people of Israel and His message would contains warnings and woes, to warned the stubbornness of the people, but Ezekiel would find them as sweetness as honey. God's word has the power to enter all creation and discern the thoughts and intents of the heart.

When the young people go on to read the Word of God it healed them [youths] and delivered them [youths] from their destruction. The Word of God meets deep needs in their heart and provides joy, satisfaction, and confident direction which can be achieved in no other manner. The Word of God as it makes known and brings into operation the reconciliation with God which is His purpose for mankind. So central is the gospel to the purpose of God in this world that the successful spread of the gospel is the growth of the word of God and its effects that is to liberate lives. This directs people especially youths to know and love God.

The youths of Fiji today are refusing to listen or even obey the word of God. They continue hanging around with friends and end up to the night clubs, drugs, rapes, commits suicide, idolatry, disobedient, rebellious and false interpretation and lies. All of this word when activated can cripple the mind of the youths. They are planning things to do. Numbers are increasing in: rapes, violence but the Word of God are needed to be delivered to them. We must speak weather they listen or not.

There are many ways that we as a family, parents, church leaders, and youth coordinators, in the Christian Church in Fiji and Rotuma can do to incorporate and work together to help the young people to read, meditate, and digesting the Word of God.

Below are few recommendations that the Church can adhere and implement in order to help the young people obedience to the Word of God.

- Set their daily Bible reading programs.
- Church Leader's – Ministers, Deaconess and Pastors should be more involve with the youths.
- Parents should encourage the youths to read their Bible.
- Young Peoples Department could set a program suitable for youths.

I do believe will all that have been recommended above, would be the starting point for the church to move forward with concern and instruments protecting the lives of our future generation– the youths.



# Nai Talanoa Ni Nona Cakacaka Veivakurabuitaki Na Kalou Ena Noqu Vakabulai Mai Na Mate Rerevaki Na Kenisa Ni Sucu (Breast Cancer)

E Vola ko Deaconess Asena Seinimoli

**N**i sa bula vinaka saka main a mataveiwe-kani lomani va'Karisito e Viti kei na veiyasavi vuravura ko ni na bau wilika na noqu talanoataka na cakacaka veivakakurabuitaki ni noda Kalou Bula ena noqu vakabulai mai na mate rerevaki na kenisa ni sucu . Ena gauna oqo , sa vakadinadinataki oti vakavuniwai ni'u sa galala mai na Kenisa ni sucu (Declared Cancer Free) ka'u vakavinavinaka lesu vua na Noda Kalou Bula ena nona vakatara vei au me'u wasea yani na noqui talanoa ena nona veisureti na noda edita, ni Nai Tabe ko Nai Talatala James Bhagwan ena vula oqo ni da mai vakadakuya na vula ka dau vakananumi ka vunautaki vakatabikidua kina na sasaga me valuti se vakalailaitaki na kena tubu cake vakatotolo sara na leqa ka vakavanua na kenisa ni sucu.

Au gadreva me'u yavutaka na noqu I talanoa ena rua na Same ni Vakavinavinaka nei Tevita ena I Vola Tabu.

*Mo vakavinavinaka vei Jiova na yaloqu; ia na ka kecega sa tu e lomaqu me vakavinavinaka kina yacana tabu. Mo vakaviavinaka vei Jiova, na yaloqu , ia kakua ni guilecava na nona ka ni loloma kecega. O koya sa bokoca na nomui valavala ca kecega: O koya sa vakabulai iko mai na kemu mate kecega. O koya sa vakaisalataki iko ena ka ni loloma kei na valaval vakayaloloma sara. O koya sa vakamamautaka na gusumu ena ka vinaka: sa vakavoutaki kina na nomu cauravoutaki kina na nomu cauravou me vaka me vaka na nona na ikeli. (Same 103:1-5)*

*Dou ia na vakamolimoli vei Jiova; dou masuta na yacana: dou tukuna voli vei ira na tamata na nona cakacaka. Dou sere vua, dou seretaka vua na same: Dou veitukutukunitaka na nona cakacaka mana kecega. Dou vakacautaka na yacana tabu: me marau na lomadra era sa qaravi Jiova. Dou vakasaqarai Jiova kei na nona kaukauwa. Dou vakanamata tikoga vua. Dou vakanamata tikoga vua. Dou nanuma na nona cakacaka e veivakakurabuitaki sa cakava ko koya, ia na nona cakacaka mana, kei na lewa ni gusuna. (Same 105:1-5)*

Ena yabaki 2012, sa vakadeitaki kina vei au mai valenibula ni'u sa tauvimate ka sa nanumi ni'u sa kenisa ni sucu ni oti na veiqaravi kece era a nanuma na vuniwai me'u lako curuma. Na veiqaravi kece oqori e okati kina na “scan” , “mammogram” kei na “biopsies.”

Ena noqu sega ni ciqoma na veika era a tukuni vei au na vuniwai ena siga koya, au a sega ni vakadonuya vakarawarawa me sa vakayacori vei au na veisele, ka'u mani kerea meu sa lesu tale ka la'ki qaravi ga vakayalo ena lolo kei na masumasu ka vaka kina na veiqaravi vakaiTaukei –‘oya me'u lako vua e dua na kena dau ena veibobo ka gunu wai vakaviti . Au vakadeitaka vei ira na vuniwai ni'u sega ni vakabauta na veika era tukuna me baleta na noqu bula ka'u kaya ni'u sega ni tauvi mate ia, au a vakadonuya me'u na lesu tale ki valenibula ni sa oti e rua na macawa ni noqu qaravi vaka I Taukei .

A vakadonui ka rokovi talega na noqu vakatu-lewa kei na noqu kerekere ena yalo vinaka ka'u a vakamasuti me'u na suka tale mai ki Valenibula ni sa oti kece na veiqaravi ka'u a digitaka . Au a mani gole sara ki Vanua Levu ena vuku ni veibobo kei na kena vakarautaki na mequ wai ena rua macawa.

Ni oti e rua na macawa, au a lesu tale ki Valenibula (Biopsy test ka levu cake mai na kena sa vakayacori taumada), Me rawa ni vakamatatataka mai nai vakatagedegede ni kenisa sa yacovi au tiko. A mani va'kau



Deaconess Asena with Rev. Dr. Val Ogden, Director PTCEE Source—Facebook.com

yani ki Vanua tani ka suka lesu mai na kena na macala ni sa oti vinaka e dua na vula. Ni qai yaco mai na macala ni veiqaravi oqo, sa tete sara tiko vakatotolo na mate na kenisa ka sa gadrevi vakatotolo sara me sa vakayacori na veisele ka me sa luvati tani na sucuqu e mawi ka tauvi kenisa tiko.

Me vaka ni se qai tekivu ga na vuli e Veiuto(P.T.C.), au a mani digitaki me'u sa na qaravi ga ena Valenibula levu e Suva, (Colonial War Memorial Hospital –C.W.M.) ka ni sega ni saumi. Oqo na gauna mosimosi taudua ena neirau bula vakavuvale ka ni keirau a vuli ruarua tiko me sasagataki na “Masters of Theology” kei na “Bachelor of Divinity” me vaka nai lesilesi ni noda Lotu.

E vakayacori vakarua vei au na veisele. Na kena matai e taura e ono na aua na kena dede, kei na kenai karua e lima na aua. E totoka na nodra veiqaravi na vuniwai kei na nasi ka'u sega ni rerevaka se taqayataka e dua na ka. E a dei na yaloqu ni'u vakabauta tiko na nona tiko ena loma ni vale ni veisele na noda Kalou Bula ka veqaravi voli kei ira era a vakaitavi ena veisele ena siga koya. Au a rogoca ni ra a lagata na vuniwai ni veisele na I ka 212 ni sere: Tuberi au Jiova na Kalou ena I Vola ni Sere no Lotu Wesele ni bera ni'u a vakamoceri yani.

Ni oti e rua na macawa, au a lesu tale ki Valenibula ka tukuni vei au ni gadrevi me vakayacori vakatotolo tale vei au nai ka rua ni veisele ka ni sa tekivu me tete na kenisa ki na noqu bula, la me'u na waraka tikoga na nona kaci mai na vuniwai. E mani taura e dua na yabaki na noqu wawa.

E dina ni a sa mavo na noqu mavoa, a sa tekivu talega me'u vakila na mosi ena vei tikini yago kece ena noqu bula ka sala vata kei na katakata ni lomaqu. Au sa sega ni taleitaka vakalevu na veitokani, kei na kakana ia sa dau gadreva vakalevu ga na lomaqu na wai vakabatabatataki mai na kato ni wai liliwa. E rua na iri ni cagi livaliva erau irivaki au tikoga ena veisiga kei na veibogi. Sa dua dina na mate dredre na kenisa ni sucu. Au a sa vakadeitaka ni sa voleka sara na veikacivi ni Turaga, ka ni sa toro sobu tikoga na noqu bula. Ena so na gauna, au sa dau gadreva vaka levu me sa totolo mai na noqu vakacegu yani ena vuku ni bibi ni colacola ni mosi.

Na tauvi mate oqo e mai yaco mei vakatatao ni kena qaravi vinaka na vuli. E vakaberaberataka e vuqa na lesoni ka vakatubura cake na oca ni yago kei na vakasama. E vakalevutaka nai colacola ni veiqaravi ena vuvale ka bolei sara kina vakalevu na neirau bula, vakabibi vua nai Talatala ena kena vosoti tikoga na veika dredre vakavuli kei na kena vakarabaillevutaki tikoga na yalo loloma. Era sega ni gucake ni ra tovolea tikoga ena yalo vosota me ra vakacavara na nodra vuli.

Ena dua na yakavi bogi ena yabaki oti(2014), ni'u sa davo ka sa malumalu koto ena noqu loga, sa rogo mai na nona kaci e dua na turaga Vuniwai ena nona sa dikeva rawa ni dodonu me vakayacori tale vei au na veisele ka cikevi au

matua sara ke rawa ni'u lesu tale yani ki Valenibula ena siga ka tarava. Oqo e dua tale na gauna dredre vei keirau ka ni sa bibi sara koto na tauvimate. Au a mani digitaka me'u lesu tale ki Valenibula ena nona gagadre na vuniwai oqo (Dr.Josese Turagava). E muri ni'u sa vakabulai oti, sa qai wasea tale vei au ko vuniwai ni ratou a lolo ka masumasu tiko ena dua na vula ka qai vakaraitaki tiko vua nai vola tukutuku (Medical Files) me baleta na noqu tauvimate, ka vakavanua na nona veitarata yani.

Au a bolea na vuniwai oqo ka ni kenai rairai vei au ni sa vuki bera ena nona sasaga me vabulai au. Ea vakadeitaki au na nona bolebole ena nona a kaya: “Kevaka au a a mani bera sara ena va na siga, au na vakayacora tikoga na veisele oqo ena vuku ni Kalou me'u vakabulai iko (“If I was four days late, I would still do this operation for God to save your life). E ra a qai tomana ka kaya: Na taro levu ga au via taroga vei iko Asena, kona soli iko mai mo qaravi se ko na digitaka mo sa lesu tale ki vale? Au a mani soli au me'u qaravi ka vakayacori tale edua na veisele ena siga ka tarava.

Ni oti tale e rua na macawa, sa vakadeitaki vei au ni'u sa na sega tale ni “Chemo” ka ni'u sa GALALA MAI NA MATEOQO- NA KENISA. (I was declared cancer free).

Au sa laveta cake na neitou marau vakavuvale ki vua na noda Kalou Bula ena nona cakacaka mana e veivakurabuitaki ka'u yalataka ni'u na dau tukuna tikoga na nona lagilagi ena vo ni noqu bula.

E tolu vinaka na yabaki ni kena valuti na mate oqo, ia keitou sa marau ka vakavinavinaka vua na Kalou ena nodra bula kece sara na veiwekani ena lotu Wesele, Koronivuli P.T.C., Vanua kei na matanitu ena nodra veinanumi, veisiko, kei na veimasulaki.

Na noqu vakavinavinaka vakalevu vua na tamai keitou Dauvosota, Talatala Mesulame Senimoli ena nona sega ni guce ena veiqaravi, ena vakabauta kei na vuli me yacova sara na kena sa mai rawati vakavinaka na bula kei nai tavi vakavuli. Na neitou vakavinavinaka levu ki vei ira kece sara na vuniwai kei na nasi e Valenibula, kei ira kece sara na mataveiwekani vakavuvale mai Dela ni Yavu kei na veiyasai vuravura. Ni bera ni'u tinia na noqu I talanoa, au via vakamasuti keda yani na lewe ni Lotu Va'karisito e Viti meda veivukei ka veivakauqeti ena nodra nodra vakasalataki vakadodonu na tinada, buda se ko ira na luveda gone yalewa med a vakayagataka na veiqaravi soli wale ena noda veivalenivai(Health Centers) se valenibula ka ni sega ni saumi. E dina nit u e so nai solisoli kei na vei wai vakaViti eso ena noda vanua, e uasivi ga me da gole yani ki Valenibula ka ni koto talega kina na nona vuku na Kalou ena nodra bula na vuniwai kei na nasi. Au sa bula mai na Kenisa ni sucu, ka'u sa vakaotia talega na noqu vuli, ka'u na dau tusanaka tikoga na nona cakacaka veivakurabuitaki na noda turaga.



Deaconess Asena and Talatala Mesulame Senimoli Source—Facebook.com

## Common Breast Cancer Myths

**The Breast Cancer Myth:** Finding a lump in your breast means you have breast cancer.

**The Truth:** Only a small percentage of breast lumps turn out to be cancer. But if you discover a persistent lump in your breast or notice any changes in breast tissue, it should never be ignored. It is very important that you see a physician for a clinical breast exam. He or she may possibly order breast imaging studies to determine if this lump is of concern or not.

Take charge of your health by performing routine breast self-exams, establishing ongoing communication with your doctor, getting an annual clinical breast exam, and scheduling your routine screening mammograms.

**The Breast Cancer Myth:** Men do not get breast cancer; it affects women only.

**The Truth:** Quite the contrary, each year it is estimated that approximately 2,190 men will be diagnosed with breast cancer and 410 will die. While this percentage is still small, men should also check themselves periodically by doing a breast self-exam while in the shower and reporting any changes to their physicians. Breast cancer in men is usually detected as a hard lump underneath the nipple and areola. Men carry a higher mortality than women do, primarily because awareness among men is less and they are less likely to assume a lump is breast cancer, which can cause a delay in seeking treatment.

**SOURCE: National Cancer Institute (USA)**

**The Breast Cancer Myth:** Breast cancer is contagious.

**The Truth:** You cannot catch breast cancer or transfer it to someone else's body. Breast cancer is the result of uncontrolled cell growth of mutated cells that begin to spread into other tissues within the breast. However, you can reduce your risk by practicing a healthy lifestyle, being aware of the risk factors, and following an early detection plan so that you will be diagnosed early if breast cancer were to occur.

**The Breast Cancer Myth:** Antiperspirants and deodorants cause breast cancer.

**The Truth:** Researchers at the National Cancer Institute (NCI) are not aware of any conclusive evidence linking the use of underarm antiperspirants or deodorants and the subsequent development of breast cancer.



# Christmas Message 2015

## *The Significance of the Manger*



Photos: MCIF Communications

**By Rev. Dr. Tevita Nawadra Banivanua,  
President of the Methodist Church in Fiji**

### Advent Greetings!

As we approach Christmas and the celebration of the birth of Jesus, I invite you to join me in reflecting on the significance of the location of the Christmas event: the manger in the stable – the place chosen by God for the birth of the Christ-child.

#### The Manger

Despite all the preparations in Nazareth, Jesus was born in a stable and laid not in a crib but in an animal trough. This is how God chose to incarnate God's Word in the world. Alone and vulnerable, with no-one but His earthly parents and the animals. While we sing songs of "Silent Night, Holy Night," the birth would have been anything but silent – the screams and cries accompanying the birthing process, the noises of animals.



Source: Google.com

The animals in the stable, bearing witness to the incarnation of God, is a powerful message in itself for us. We are reminded that the incarnation is the result of not only God's love for humankind but for the whole world (John 3:16). Creation bore witness to the birth of the Redeemer of the world. As we reflect on the current ecological crisis, we are reminded that the salvation offered through Christ is not just for us but all creation. Jesus' birth is a witness to us in our call to be good stewards of God's creation.

#### Mary the Mother of Jesus

As Mary lay in the stable, surrounded by the sounds and smells of the animals, she must have thought about how very different this situation was to what she expected to give birth in. Far removed from the watchful

eye of the women of her family, she was in a rough situation. Her journey would have been rougher still, taking the more difficult quicker route through the hostile territory of Samaria. Yet that journey retraced the footsteps of the patriarchs and followed the historical path of Israel itself. Long before He would walk the same path, Jesus was carried in His mother's womb along the way of God's plan of salvation.

Mary, must have looked around and imagined the situation she would have wanted for this time – surrounded by caring, loving family and a clean room – instead of this messy and noisy situation. Yet she would have also recalled the promise of the angel and remembered that God was with her in all her difficulties. Her birthing pains would have been both emotional and physical, even if the midwives of Bethlehem may have been there – strangers tending to her. Later her son would reflect on the need to care for the stranger and vulnerable for those who followed His Way.

#### Joseph

In Joseph we find a challenge for the men in the Church. Apart from the challenges he faced earlier when finding out about Mary's situation, in Bethlehem, Joseph is the silent companion to Mary. There are no words of Joseph recorded at all in the Bible. Yet Joseph is an ever present helper by the side of his wife. He exemplifies the need for a husband's presence by his wife in her times of difficulties. Being a time of holidays, some husbands are missing from home, as are some wives. Not only are they absent from each other, they are absent from the family. Joseph's presence reminds us of our need for our presence with our family during this special time. In terms of relationship between husband and wife, Joseph and Mary challenge us to reflect on how we relate to each other.

#### The Shepherds

The Shepherds were among the lowest in Jewish religious society. Their work made them "unclean" by the religious standards of the day. Often they were seen as a nuisance by those whose fields they took their sheep through.

They were often dirty, spending their days and nights out with their flock. Often they lived in rough shelters.

In 1992 my wife and I were travelling the Holy Land and near Bethlehem we saw some modern-day shepherds – still out with their flock, living rough.

They had converted an old shipping container into a makeshift home near the fields where their sheep were. Perhaps they were viewed by their contemporaries in the same way in which some of us view "squatters" who live in informal settlements.

Yet they were chosen by God as the nurturers of His own vulnerable little Lamb. As protectors of their flock, they are an example of good stewards of creation. It is these humble poor that were called by the angels to bear witness the manifestation of God on earth. As we approach Christmas, the shepherds remind us to do so with a sense of humility about who we are. They were given a foretaste of God's action in the world. They were given preference.

One can imagine the first smells encountered by Jesus – the smell of the stable, of animals, the smell of the shepherds. These were the smells not of a sterile environment or perfumed or air-freshened room. Jesus' first smells were the

smells of the reality of life. This humble entrance into the world by the Messiah, challenges us with the humility we are called to encounter God with, the humility in which we are to serve in often dirty situations of life.

#### The Angels

While not present in the stable, it is the angels who appear to the shepherds announcing "good news of great joy which will be for all the people" (Luke 2:10) and proclaiming "Glory to God in the highest, And on earth peace among men with whom He is pleased." (Luke 2:14). The word "angelos" means messengers. These messengers brought good news of great joy in the context of God now man. It is good news of the physical experience of God in our difficulties. It is good news of restored relationships, of peace as a real possibility, of healing and of justice.

A common depiction of these messengers with large wings and a halo gives an almost mythological image of some sort of demi-god (half god/half man). Yet the emphasis is not on their heavenly image but their role as messengers. The angels that visited Abraham looked like normal men. God's messengers have not been limited to the heavenly host but also included ordinary men and women.

In the Christmas story the angels are God's "communications officers" bringing good news for all. What kind of good news of great joy are we bringing to the world today?

#### The Kings/Wise Men

The final element in the nativity or the story of the birth of Jesus is the presence of the wise men or kings "from the east". Scholars suggest that "the east" refers to Persia, modern-day Iran, or even India. They would have travelled for months after "seeing the sign" to honour this child. Perhaps Jesus was now no longer in the stable but in the house as recorded (Matthew 2:11). Perhaps the manger had now been replaced by a crib, or at least cleaned up. Regardless, these powerful, rich people – with means, education and professional training – come to present their *roqoroqo*, to pay tribute to this child-king and find a humble dwelling, ordinary parents and follow, not precede, lowly shepherds. Yet they glorify Him of such humble birth. They bow low in humility to He who lifts up the lowly.

#### Our humility is God's glory

In Galatians 4:4, St. Paul writes of Jesus being incarnated in "the fullness of time". This incarnation is given witness by not only the whole strata of people but also the strata of creation.

This good will and peace that we yearn for in our lives and in our communities today can only come about if all the agencies of God work together in humility. In Jesus, God brings the new world of the Kingdom. This coming together in humility is the way forward not only for Methodists or Christians alone. It is a way forward for all communities and for our beloved Fiji as much as it is for the world.

In our humility we sing with great joy as the angels did. Yet we are also to sing songs that resonate with the world today. We are also to listen to the songs of both heaven and nature – of the rest of creation – in the midst of its groaning – songs of hope and peace.

We are also to sing new songs. As the Methodist Church is about to review its hymns, Christmas reminds us and the wider communities of faith that we must sing new songs that reflect on God's presence in our world today. We are to glorify God here, your Christmas be filled with the liberating power of the humbling presence of the Christ in each of our lives.



# NA VAKALELEKA NI VEIQARAVI SA VAKAYACORI MAI NA 23 OKOTOVA KI NA 21 NOVEBA 2015



E Vola Ko Pita kei Mere Nacuva

## 21-23 OKOTOVA 2015

8 na veiwatini mai na i wasewase o Suva, Suvavou, Lami, Nabua, kei Kinoya eratou a lako curuma na i matai ni wasewase (phase 1) ni veituberi vakamatauvuale (1 Lami; 2 Suvavou; 1 Suva; 2 Nabua; 2 Kinoya). Na vuli oqo a vakayacori mai Navuso ka taura e rua na siga ka rua na bogi. Sa i koya oqo na i matai ni veituberi me vakayacori ena mataqali veivakarautaki vakaoqo. A qaravi kina na vuli siga dua vakaveiwatini – “I Still Do” kei na Veituberi ena vakayaco wili Vola Tabu vakaveiwatini – “Keeping Your Covenant”



All Photos: Fiji Families

## NONA VEISIKO MAI NAI LIULIU VEIVUKE NI FAMILY LIFE MINISTRY

**E** na tokatu mai ki Viti ena Janueri 2016 na i Vuvevuke ni Liuliu ni Family Life Ministry ni Campus Crusade for Christ mai Amerika, o Kirk Murray. E rau nag ole vata tiko mai kei Lynn na watina ka rau na mai vulagi tiko ni noda Lotu ena dua na macawa mai nai ka 25-29 ni Janueri.

E rau na sota kina kei iratou nai liuliu ni Lotu Wesele, ka na veitalanoa talega kei na veitabana era sema ki na Vuvale me vaka na Tabacakacaka ni Bula Raraba, na Veitokani ni Mara-ma kei na Veitokani ni Turaga. Na i otioi ni siga ni nodrau veisiko, e rau na vosa kina e na bese cokovata ni Komiti ni Cakacaka Levu ka na tara kina vei ira na lewe ni bese me ra taro ka veitalanoa tale ga kina kei rau.

E na mai veituberi talega vei iratou na lewe walu na matavuvale ka ratou sa qaravi tiko vei rau na vakaisilesi ni Family One e Viti, o Pita Kewa kei Mereseini Nacuva. Ko iratou na walu na veiwatini eratou cavutu mai nai Wasewase o Suva, Suvavou, Lami, Nabua kei Kinoya ka se tekivu nodratou qaravi ena vula o Okotova ka tomani tiko ena vula sa oti ka yacova tiko mai oqo.

Sa na vakarautaki tiko e dua na lotu me na sureti kina na veiwatini kece me tekivu mai Lami ka yaco sara yani ki Nausori me vakaitavi kina o Mr. Murray ka naqai wase na turaga kei na marama me rau dui vosa kina o koya kei na watina. Me vaka na veivakadonui ni Bose ko Viti, e rau san a cakacaka vata tiko na Lotu Wesele e Viti kei na Global Outreach Family Life Ministry ni Campus Crusade for Christ ena nodra tuberi na veiwatini e na loma ni Lotu Wesele ena sasaga me ra vakabulai vakayalo taucoko na veiwatini kei na vuvale e Viti ena nodra soli bula vei Karisito ka me ra tuberi e nai vakavuvuli ni kena tarai cake na Vuvale Vakarisito vina-ka.

Na veimataqali leqa era sa babasika oqo e Viti, sa kenai wali ga me tarai vakavinaka na vuvale, ka sai koya oqo na vanua san a vakanamata tiko kina na Tabacakacaka ni Bula Raraba kei na Lotu Wesele e Viti. Sa kerei tiko kina na noda veitokoni e na masu.



## 2. 14 NOVEBA 2015

O iratou na lewe 8 na veiwatini eratou lako curuma na vuli siga dua vakaveiwatini – “Art of Marriage”

E 8 na nodratou ‘assignments’ me ratou laki vakayacora vakaveiwatini

Eratou sa vakayacora oti na nodratou ‘assignments’ e va na leseni ka soli enai matai ni vuli

## 3.21 NOVEMBER 2015

Eratou lewe 5 na turaga eratou lako curuma na vuli siga dua ni turaga – na i tavi ni tama kei na liuliu ni matavuvale – “Stepping Up”

Ni oti na nodratou vuli, eratou a yaco mai na nodratou dui marama ka vakayacori e dua na veiwasei raraba (brain-storming)

Sa qai vakayacori e dua na vakayakavi me vakavinavina-kataki na nodra gugumatua ka vakayaloqataki ira ena nodra laki vakayacora na nodra veiqaravi ena nodra loma ni TC se Wase2 – me ratou laki vakayaco wili Vola Tabu (couples Bible Study) kei iratou na lewe 4 tale na veiwatini

## NA VEIKA E LAURAI (OBSERVATION)

Eso na rai vou eratou sa lako curuma na veiwatini ka ratou sa gu me ratou sa veiwasei. Eso eratou sa laki wasea na veika eratou sa vulica kin a nodratou matavuvuale; soqosoqo e Vale ni Lotu kei na vanua eratou lako voli kina. Eda vakavinavina na sa o koya sara ga na ka e gadrevi vei iratou (personal initiatives).

## VEIKA ME NA QARAVI ENA YABAKI YOU (Fepurueri)

Vakarautaki ni nodratou veiqaravi (presentations) ena vei leseni kece ni vuli siga dua

Vakarautaki ni vosa (public presentation/speaking)

Dikevi na veiqaravi ka gadrevi me ratou vakayacora ena vula e rua (Bible studies with 4 other couples)

Veiqaravi vei ira nai taba gone (how to have a wholesome Biblical based relationship with the opposite sex)

Na vuli vata oqo e na vakayacori ena veiwasewase kece e Viti ka na yarua tiko na veiwatini mai na veiwasewase. Na vuli ka tarava sa na qaravi kina na i Wasewase o Vunidakua, Makoi, Davuilevu, Naitasiri

## FIJI FAMILIES

Pita & Mereseini Nacuva 5 Griffith Place, Namadi Heights, Suva, Fiji Is

CCC, P O Box 2028, Government Buildings, Suva, Fiji

pitamerenacuva@fijiccc.org

Office: 3309356; Home: 3321613

## Siga ni Sarasara ena Methodist Veilomani Rehabilitation & Vocational College

### E Vola e Taba Ko Mereani Nawadra

Nai ka 10 ni siga ni Okotova e kilai tu ni siga ni tu vakai koya na noda vanua lomani oqo o Viti. E siga vata oqori e makataka talega kina na siga ni sarasara ena Veilomani Boys Home I Ba. Ka vulagi dokai saka jiko kina na Turaga ni Lewa o Mosese Naivalu.



E dua sara na vosa momona e tauca toka veiratou na cauravou eratou vakaitikotiko ena Home. Me ra dau veilomani ka veikauwataki. Me ra dau cakacaka ka vuli sara vakaukawawa me rawa ni ra tamata rawati ira ena gauna mai muri.

Era lewe 25 na cauravou era vaka i tikotiko ena home. E ra vuli tiko ena Primary, secondary, vocational ka sa era qaravi tikoga e vale. Era sega walega ni vakai tikotiko kina e ra dui tu talega na nodrai tavi me vaka na vakasaqa, sasamaki kei na savasava, e vaka toka ga na bula i bure. Keveka ga o sa yacova na Yabaki 7 ka lako cake sa rawa vei iko mo cakava toka na veimataqali cakacaka vata o ya.

Ni ra yacova ga na Yabaki 17 e sa tu vei ira na dodonu me ra lesu yani ki vale ena nodra dui matavuvale se ra vaqara cakacaka me ra tosoya kina na nodra vuli. E tu talega ena Methodist Veilomani Rehabilitation & Vocational College na vei lesson me vukeyi ira na cauravou ena nodra veivakatorocaketaki oya na vuli matai (capentry & joinery) na vuli ijinia (Automotive Engineering) na sema kokomea (welding

and fabrication) commercial studies, computer, English and Agriculture (specialize in Bee Farming). E bau tu talega na gagadre ni koronivuli me ra laki vuli talega na goneyalewa ena Hotel & Catering kei na Office Technology ena loma ni Yabaki sa koto no e matada.

E ra bau tu talega na goneyalewa main a Dilkusha Home e Nausori, Na soqosoqo ni Marama ena loma ni Wasewase o Lautoka ka vaka talega kina o ira na nodra lewe ni matavuvale na cauravou era tiko ena home. Ka sa qai vakadua me ra bau gole tu mai kina na veimatavuvale ni cauravou era vakatawana tu na Home.





# Na Welfare Scheme ni Lotu Wesele e Viti

**E Vola ko Kinisimere Saratibau**

**“Nai tutuvi Kuta nei Radini Bau”**

Nai tutuvi kuta nei Radini Bau, dau dolava na bese lava ni palemedi.

**“Nai tutuvi ni Mana nei Ilaija vei Ilaisa na Parofita”**

Nai tutuvi mana nei Ilaija na parofita dau dolava na cakacaka mana vakaparofita vei Ilaisa ka vakaruatki na kena kaukauwa.

**“Nai tutuvi ni Vakacegu vei ira nai Talatala ena Bose ko Viti”**

Nai tutuvi ni vakacegu dau soli vei ira na Talatala ena veiyabaki ni Bose ko Viti, sa qai mai mana ni sa mai tavoci rawa nai matai ni Welfare Scheme ni Lotu Wesele e Viti.

A nodra tatadra na Qase Levu Vakacegu, Rev. Tuikilakila Waqairatu ena 2012 me vakaduri e dua na Welfare Scheme. Ena 2013 sa caka sara kina na kena pepa, ka ra sa talai kina na Dauniyau Levu ni Lotu Wesele Viti kei Rotuma, Rev. Sekaia. T.T Ratumudu me lai vadidike, ke rawa ni vakaduri e dua na welfare scheme ni Lotu me baleti ira tikoga nai Talatala e lewe 489, Dikonesi e 47 kei ira nai vakalesilesi ni vale ni volavola e 40.

Ena 2014 sa mai vakadonui ena Bose ko Viti na pepa ni Welfare Scheme, ka sa vakadonui talega kina me sa caka nai lakolako ki Ositerelia me lai caka na vakadidike ni Welfare Scheme ena Uniting World Church mai Serene. Vula dua siga va na nona lai vakadidike tiko mai na Uniting World Church na Dauniyau ni Lotu, ka semata sara yani na nona lai vakadidike macawa rua ena vale ni volavola liu ni Beneficiary fund mai Malevani.

Ko Ositerelia se na Uniting World Church e buli rawa na nodratou Welfare Scheme ena vuku ni Yau tudei e bula rawa tu. Na nodra kaulotu mai Igiladi ka dewa mai Ositerelia, me vaka na noda vakadinadinata na limasagavulu ni yabaki ni Jiupili Koula ni noda tu galala mai Ositerelia. Na Uniting World Church era kaulotu mai Viti ka kenai balebale sa lotu makawa o Ositerelia. E duri rawa na nodra Welfare Scheme baleta na nodra Yau tudei sa tu rawa.

Ena vula ko Fepurueri 2015, a gole sara ki Tonga na Dauniyau Levu ni Lotu me laki dikeva talega na nodratou Welfare Scheme ena loma ga ni dua na macawa. Lesu mai ki Tonga ka sa vakadonui ka ciqomi sara kina Bose ko Viti na nodra vakadidike na Dauniyau Levu. Ko Tonga na nodratou Welfare Scheme, e vakayagataki kina na nodrai lavo na Matanitu me duri kina Welfare scheme nodrai Talatala. Ka rawarawa sara oqo ni sema vinaka na Lotu kei na Matanitu mai Tonga, ka vakatokai na Kingdom.

Ia ko keda qo i Viti, ni sega nai yau tudei me vakataki Ositerelia, ka sega na noda veiwekani vinaka vakailavo kei na Matanitu, me vakataki Tonga, eda na tekivu ena **SEGA**.

E sa mai tavoci na waqa ni matai ni sausaumi ni Premium cheque e \$97,000 ena siga Moniti, ka tini ni siga ni vula ko Noveba, 2015 ki vei iratou na Insurance Holding Fiji Limited, me baleta tikoga na nodra Welfare Scheme taucoko na Talatala e lewe 489, Dikonesi e 47 kei ira na vakalesilesi ni vale ni volavola e 40.

E sema na cakacaka levu qo ena nona lesu mai Ositerelia na Dauniyau Levu ni Lotu Wesele Viti kei Rotuma, Rev. Sekaia T.T Ratumudu vata kei na Willis Insurance Company ni Uniting World Church.

Ena Bose ko Viti ena yabaki oqo a vosa kina ko Eseta Toganivalu, nai vakalesilesi ni Willis Insurance Company e Viti ka vakatokai na Fiji Insurance Holding Limited me Insurance Broker ni Welfare Scheme ni Lotu Wesele e Viti.

Sa mai cakacakataki, butuki sara na kena veimatalalai, tara cake na kena database ka buli na kena budget kei na projection me vaka ni tekivu tiko na project qo ena Segal. Sa mai dabe rawa na Finance Committee ena tuvatuva ni budget ni yabaki sa oti me cici ena \$500,000 na noda Welfare Scheme.

Na levu taucoko ni Premium e \$486,370 ka sa

matai ni sausaumi e \$97,000.

Oqo nai tuvatuva leleka ni noa Welfare Scheme:

**1. VEIQARAVI VAKA YUNIWAI (Group Medical Scheme)**

- ⇒ Veiqaravi e vale ni Bula ni Matanitu kei na Veisele vei ira na vuniwai vakaitaukei (Private) - \$10,000
- ⇒ Veiqaravi Tubukoso ki Valagi (Evacuation) Idia/ Ositerelia - \$250,000
- ⇒ Qaravi ni Somate - \$1,500
- ⇒ Sau vakailavo (Premium) - **\$184,320.00**

**2. Kacivi ni dua na Bula**

**(Group Term Life Scheme)**

- ⇒ Kacivi na bula ena vakacalaka se na tauvimate - \$302,050.00
- ⇒ Vakacegui ena cakacaka ni oti e ono na vula ena vuku ni mavoa se tauvimate (TPD) - \$302,050.00
- ⇒ Vakacala- personal accident - \$302,050.00

**3. Veika vakailavo e kovuti kina:**

- ⇒ Talatala \$50,000
- ⇒ Deaconess \$30,000
- ⇒ Vakai Lesilesi ena vale ni Volavola \$30,000

Sai koya saka oqo na noda Welfare Scheme ni Lotu Wesele e Viti.

**RAILESU**

Sa ra mai kacikaci ni cagi oti nai Talai, ena dua ga nai tutuvi me soli vei Radini Talatala kei iratou na gone.

Sa ra mai kacikaci ni cagi oti nai Talai, ena vuku ni kena sega ni rawa ni mai sotavi na nodra qaravi vakavalenibula na tauvimate.

**LAKO YANI VOU**

Ena Lako Yani Vou sa tu e matada, sa Viribai na Welfare Scheme ni Lotu Wesele Viti kei Rotuma me maroroya na vuvale vakaitalatala e \$50,000 ni sa bale nai Talai.

Ena Lako Yani Vou sa tu e matada, sa viribai na Welfare Scheme ni Lotu Wesele Viti kei Rotuma, me sauma na nona curu ki valenibula se vakau ki valagi e dua nai Talai ke Tauvimate bibi.



Ai sevu ni Welfare Scheme qo e dua nai vakalesilesi vakaicakacaka ka dau sasamaki ena Penda ko Noa Savou Tuberi. E \$10,000 ka soli kina nona matavuvale ni sa mai vakacegu.

Nuitaka Nai Tabe ni sai tukutuku vinaka vei keda na lewe ni Lotu Wesele Viti kei Rotuma na Lako Yani Vou ni Welfare Scheme. Sa kerei mea veimasulaki tiko ka veitauri ligataka me na vale ni volavola tu vakataki koya na Welfare Scheme ena noda matanakilagi sa tu e matada.

*First premium cheque for the Welfare Fund  
Photo—MCIF Communication*

## Uniting Church in Australia Leaders Visit Us

Saturday was meeting day for the President and General Secretary of the Methodist Church in Fiji as they met with leaders from the Uniting Church in Australia and its mission agency, Uniting World. The visitors included Dr Deidre Palmer, Moderator SA Synod and President elect, Rev Thresi Mauboy Wohangara, Moderator of Northern Territory Synod, Dr Sureka Goringe, Associate Director, Church Connections, UnitingWorld, Cath Taylor, External Relations (Media/Communications), UnitingWorld, Rev Seforosa Carroll, Manager, Church Partnerships, UnitingWorld and Kerren Vali, Project Officer, Pacific Office, UnitingWorld. The visit was an orientation about the work of the Church in Fiji for the visiting leaders and discussions on partnership in church connections, gender justice and climate change. Prior to the meeting the Dr. Palmer was the keynote speaker at the Women's Department Prayer Breakfast. The visitors also spent time in the Indian Division's squatter mission in Nanuku, Vatuawaqa and worshipped at Welsey City Mission.

**MCIF Communication**





# E TOLU NAI VAKARAU NI RAI KA VIA IVAKAVUVULI VAKARISITO

E Vola ko Talatala Iliesa Naivalu, Vunivola ni Tabacakacaka ni Bula Raraba

Ena nona vosa vei ira nai Vakatawa kei na Dauvunau ena Wasewase ena Tokalau kei ira e so ena Wasewase e Loma, e vakabibitaka kina na Vunivola ni Tabacakacaka ni Bula Raraba, ko Nai Talatala Iliesa Naivalu na kena rui bibi me ra kila nai Talatala kei ira na Qase ni Lotu na veivakavuvuli kei nai vakarau ni rai sa roboti Viti kei vuravura tu ena gauna oqo. Nai vakarau ni rai kei na veivakavuvuli oqo era vakamuai ki na kena saqati se vakacalai na noda vakabauta na lewe ni Lotu Vakarisito.

## 1. Marxist/Leninst Worldview



- Era kaya ni sega na Kalou.
- Na Lotu e “opiamu” ni lewenivanua e vu ni veivakasesei.
- Na tamata e sega ni bulibuli ni Kalou, ia e vua ni veika e tu wavoliti koya (environment).
- Na Kalou kei na bula tawamudu e sega ni ka dina, ia e ka ga ni vakanananu.—
- Na veivanua era veiliutaki kina era vakarusa na veitikotiko vakaturaga/vakauti me vaka a yaco mai Rusia, Jaina, Cuba, Cambodia, N. Vietnam.
- Era umani vata na lewenivanua ka me taukeni vata kena uma qele, veika taukeni kei nai yaubula. E vaka-waicalataki na veika era dui kilai kina na veiumatamata ka ra vakasaurarataki me ra kilai vata ena yaca raraba. Era vakatautauvatataki na i taukei ni vanua kei na vulagi (nodra rokovi nai taukei ni vanua e Ositerelia).
- Dina ni ra sa mate makawa o ira na a kunekunetaka na ivakarau ni rai ni Leninist worldview oqo, e bula vinaka tu na kena vakabauta ka rauta ni tolu na milioni na parofesa ena veinivesiti e Iurope kei Amerika era vakateteya tiko na kena ivakavuvuli vei ira nodra gonevuli kei na i vola tabaki ni vuli (textbooks).

## 2. Secular Humanist Worldview



- Na taucoko ni bula e koto ga ena tamata, ia na taucoko oqori ena yacovi tiko ena vakasama vakavuku ni ‘science’ kei na ‘reason.’
- Me vaka ni sa ka cecere duadua na tamata, sa sega ni yaga kina vua na tamata na Kalou.
- Era vakacala ni a buli keda na Kalou. Era vakadeitaka ni tamata e bulibuli mai na dua na ka bula somidi tawa raici ena mata vakatamata (cell), sa qai bulibuli

cake (evolve), me lai dua na ka e vaka na luve ni boto, sa qai vaka na maqe, yaco me qorila ka qai tamata sara. Oqo na ivakavuvuli ni Evolution.

- Era tutaka vakaukauwa na dodonu kei na galala ni tamata yadua ka vuqa na dodonu oya e veicoqacoqa kei na vakabauta Vakarisito me vaka na vakalutu, veiwatini vakamataqali vata kei na dodonu/galala sa soli vei ira na gone kei na marama.—
- E vuqa na ivakavuvuli ni Secular Humanism sa vakacurumi ki na veilesoni ni biology, sociology, law, politics, psychology kei na history e veikoronivuli me tekivu mai na primary ka yacova na universities.
- Na vakatulewa ni kena wasei tani na Lotu mai na Matanitu (separation of Church and State) e nodra i le kaukauwa na Secular Humanist, ka sa bokoci tani kina na ivakavuvuli Vakarisito ka dau idusidusi tu vei ira na dauveiliutaki ena vuqa na matanitu e vuravura. (Peritania – sega ni Secular State).
- Na itavi ni Lotu me domo ni parofita ena vanua sa tababokoci. Sa na vakavurea ga na butobuto ka saurara ena veiliutaki ena dua na vanua.
- Ena milioni na koronivuli mai Iurope kei Amerika sa vakatabui mera cavuta na yacai Jisu Karisito ena nodra masu ka sa tabu talega ni ra wilika nai Vola Tabu.
- E yavu ni vakabauta ni Secular Humanist ni sega nai valavala ca. Na ka kecega era via cakava, me ra cakava ena yalo galala.
- Na bula tawamudu e sega. Me marautaki ga na siga yadua me vaka sa i otioti ni siga.
- Era tutaka na veiwatini vakamataqali vata: tagane kei na tagane, yalewa kei na yalewa.



## 3. Cosmic Humanist Worldview New Age Movement



- Na vuravura kei na ka kece e tu kina, wili kina na tamata, eda kalou; a ya ni vuravura e kalou ka kalou na vuravura.
- Era sega ni vakabauta na i Vola Tabu
- Era vakalasuya ni Kalou ko Jiova, ko Jisu Karisito na Luvena kei na Kalou na Yalo Tabu.
- Me vaka ni sa kalou na tamata, sa sega ni qai yaga vua na tamata me qarava na Kalou ka ni da sa kalou rawa tu. [The basic philosophy of New Age thinking has been summed up in three sayings: 'All is God', 'All is one' and 'All is well'].
- Na ka ga me cakava na tamata, ena veisiga kece ni yadra, me kaya tiko “O au na kalou.”
- Era vakabauta ni tamata e loma e dua tiko ga, sa qai veisau tiko ga na dagodago e sau.

- Ni mate na dagodago vakayago, ena lai wawa tiko na yalo me yacova ni curuma tale e dua na dagodago tani me vaka na koli, kalavo se boto me sota ga kei na ituvaki ni yalo e vodoka yani.

## NA VUKU, NA KAUKAUWA KEI NA KAUEILATAI I JISU (1 Kor. 1:17-25).

Ko Koronica e dua na koro levu kei Kirisi. E koro vutuniyau.

E dabe toka e dela ni koro mai cake na valenisoro ni kalou yalewa ko Aphrodite na kalou yalewa ni dodomo. E 1000 na goneyalewa era vakayagataka na yagodra ena veisiga ena lasa velavela me sala ni so-kalou.

Ni cavuti ga na vosa “koronica” e semati vakadodonu ki nai valavala ca kei nai tovo vakasisila ni veidauci.

Me qarauni: Na i tuvaki ni bula ni dua na koro se dua na matanitu, ena vakatau ga ki na kalou e qaravi tiko kina. Na yalodra, lomadra, nodra vakasama kei na nodra vakatulewa na veiliutaki ena vanua se koro e yavutaki e na Kalou era vakabauta ka qarava tiko.

## NA CECERE NI VUKU KILA-KA KEI NA KAUKAUWA VAKATAMATA

E ka rawarawa sara vei keda me da kila ka wasea na veika eda vakatoka me ka vuku se ka kaukauwa, e vakatau oya ena ka era solia se rawata.

Meda taura mada na vuku se kila-ka vakatamata. E na gauna oqo ni ko vakarau tara e dua nomu vale vou, sa tiko vei iko na kaukauwa kei na galala mo drau curuma vata kei koya na daudroini na nomu loma ni vale kei na kena veirumu, ena nona komupiuta. Sa na vakatau kina vei iko na ituvaki ni rumu, kena levu, kena balavu, nai yaya me tiko kina ka yaco sara ki nai boro me vakayagataki. O sa na raica kece nai rairai ni nomu vale oya e na komupiuta, ni se vo tu e vica vata na vula me qai tekivu na tara vale.

## VUKU KEI NA KAUKAUWA VAKATAMATA

Ena vakasama ni kaukauwa, na katavila lelevu ka dau yadua tu ga na ka e qarava e na veigauna sa oti, ena gauna oqo sa rawa vua na katavila me cumuta se kelua na qele, vakabaleya na vunika, tatalaka na tabana, musuka ka lai binia vata ena vanua me vakavodoka kina.

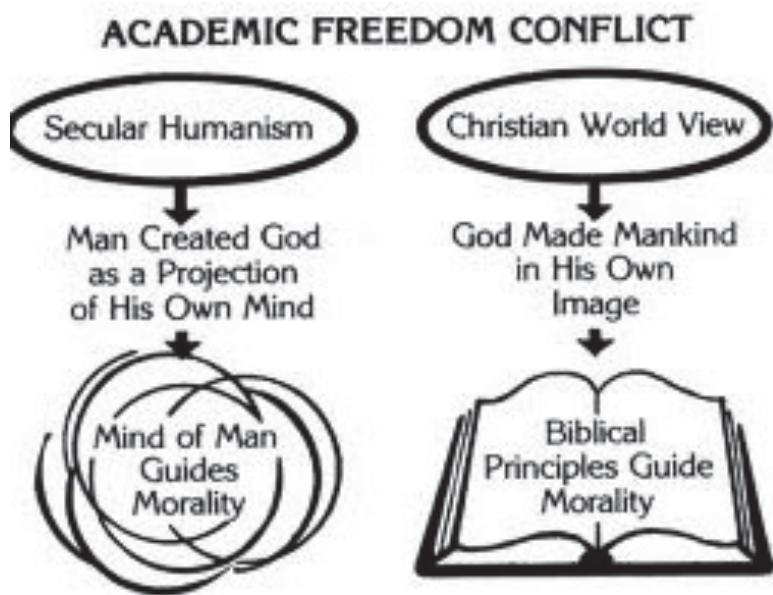
Io ena gauna vou eda sa donumaka, erau sa mai umani vata na vuku kei na kaukauwa ena kila se gacagaca vou ni veiqaravi ka vakatokai me ‘technology.’ E na ikalawa vou oqo, na veisau sa sega ni qai ka ni lima (5) se tini (10) na yabaki, ia sa musuki me ka ga ni veimacawa se veisiga ka sa buli kina na veika kaukauwa eso mai na vuku se kila-ka vakatamata. Kenai balebale, erau sa sega ni qai tawase na vuku kila-ka kei na kaukauwa vakatamata, ia erau sa cakacaka vata.

Au na cavuta e tini (10) na ka kaukauwa duadua e vuravura ena gauna vou oqo, ka vakayagataki kina na vuku se kila-ka vakatamata ena buturara ni ‘technology.’ Nai tukutuku oqo a qai tauri ga e na vula ko Januери ena yabaki oqo, 2015 ka kena ulutaga: “The Ten most powerful machines in the World.”

- Nai ka 10 – e dua nai taba ka vakavitusagavulutaki (70) na kaukauwa/totolo ni i taba ni talevoni.
- Nai ka 9 – loudspeaker, 3 na fiti na kena raba ia e sivia na 5 na maile na yawa ni vanua e lako kina na rorogo. Ke vakalevutaki na rorogo, ena vakamatea na lewe ni yagoda.—
- Nai ka 8 – Laser – e cokota vata e 182 na kaukauwa ni laser ka tu ena gauna oqo.
- Nai ka 7 – Magnet: e rauta ni vakarua na milionitaki na kaukauwa ni makeneta sa tiko rawa.
- Nai ka 6 – Idini ‘diesel.’ E rauta ni va (4) na tabavale kena cere ka 100,000 na horsepower na kena kaukauwa. E tautauvata ni vaka-25,000-taki na kaukauwa ni idini Yamaha 40 na horsepower.
- Nai ka 5 – Super Computers: e vaka 33,000-taki na kaukauwa ni komupiuta ka vakayagataki tiko e na gauna oqo.
- Nai ka 4 – X-Ray Generators : vaka-80-taki na kaukauwa ni generators lelevu sa tu ena gauna oqo.
- Nai ka 3 – Robots – na tamata kaukamea ka sa talai e na biau livaliva me qarava na i tavi lelevu ka bibi ka sega ni colata rawa na tamata. E momoqa ka totolo sivia.
- Nai ka 2 – Solar Furnace: Na ovani katakata oqo era vakania e 10,000 na iloilo lelevu era tadrava vakadodonu tu na matanisiga ka ra solia na katakata ka veimama ni



# VAKAWABOKOTAKA TIKO NA E VURAVURA



katakata ni matanisiga vakaikoya.

- —Kena i matai — Na Dakai — na kena oqo e sega na kena sicini, ia e ravuravu na kena biau livaliva me rau-ta ni 200 na maille ki liu. Na dakai era vakayagataki tiko ena gauna oqo, ke balavu sara na vanua e yacova na sicini, ena tiko ena 12 na maille.

Oqori na i tuvaki se i rairai ni vuku kei na kaukauwa vakatamata sa tu e vuravura e na gauna oqo. Aya talega na i rairai ni vuku kei na kaukauwa era sa vakila tu na noda i vavakoso ena gauna oqo. Sa qai tu tale na tamata vuku se kaukauwa duadua, na matanitu kaukauwa duadua, na i vakarau ni vuku se kila-ka cecere duadua.

E sega ni ka vou na vuku se kila-ka kei na kaukauwa vakatamata me vaka e sotavi tiko mai Korinica ena gauna oya. A sa tiko oti talega ena gauna ni Veiyalayalati Makawa ka rau vosa tiko kina na parofita e rua o Aisea kei Jere-maia me vaka e cavuta tiko o Paula e na I Korinica 1:19 kei na t.31.

**NA SESEWA VUKU KEI NA MALUMALUMU KAUKAUWA NI KALOU**

Noda lesoni, eda raica na nona tukia vakadodonu ka vakamatata o Paula na sesewa (lialia) ni kila-ka vakatamata kei na malumalumu ni kaukauwa vakatamata.

Kevaka eda raica vakasauri na i tukutuku nei Paula, eda nanuma ni rau veicoqa se veivala na vuku vakatamata kei na vuku Vakalou.

Ia ni da qai vakadeuca vakamalua, eda na raica ni sega ni rawa ni rau vakasota na yavu ni rai e rua ka na cavuti me “mismatch” me vaka e dau cavuti ena nodrau sota e rua na timi ka duidui sara nodrau dui kaukauwa.

Na ka dina e tiko, sai koya na kena sega sara ga ni rau veiraurau rawa na kila-ka vakatamata kei na vuku ni Kalou. Na sala taucoko e bucina na tamata me rairai kina nona vuku se kaukauwa, e veicalati taucoko ka ni sega sara ga ni rorova rawa na vuku kei na kaukauwa ni Kalou. Na ka ga sa qai cakava na Kalou me muria e dua na sala beci ka rairai druka, sa i koya na Luvena ko Jisu Karisito kei na Nona Kauveilatai.

E kaya kina e na I Korinica 1: 27-29, “ia sa digitaka na Kalou na veika vakalialia e vuravura me vakamaduataki ira na vuku, ia na veika sa malumalumu e vuravura sa digitaka na Kalou me vakamaduataki na veika sa kaukauwa.....me kakua kina ni dua na tamata me dokai koya e mata ni Kalou.”

Ko Koronica, me vaka e vanua vaka-Kirisi, e vanua ni vuli torocake kei na vakavala vakasama ena vakadidike titobu e na tabana ni kila-ka na philosophy.

E kaya kina e dua na kenadua e nai tukutuku ni veigauna: “Ni ko lakova e dua na tolo ni sala cava ga e Korinica, e sega ni rawa ni sega, ko na sotava vakaidina e dua na vuku (philosopher) ka na sova vei iko nai vakamacala ni ka kecega e tu e ruku ni matanisiga. Ia era i vakamacala wale ga ka dredre ni cakacakataki.” Sa vaka tu kina e Viti kei vuravura ena gauna oqo!

Era tiko e Kirisi ko ira na Jiu, ko ira ka ra dau rawai ga ena nodra raica sara e matadra nai vakatakilakila me vaka e cakava na Kalou ko Jiova vei ira na nodra qase ena vica na drau na yabaki ki liu. Me vakatakilai na Kalou ena ka levu e cakava

Era tiko e Korinica ko ira na kai-Kirisi, ka ra kenadua e na vakadidike kei na kedra vakamacalataki ka yavutaki ena ka e raici e matana votu se vakavatukanataki. Era tutaka na vuku.

Era tiko talega e Kirisi ko ira na turaganivalu lelevu ni Roma ka ra sa vakacegu mai na mataivalu ka ra marautaka nodra vakacegu ena koro levu ka totoka mai Korinica. Ko

ira oqo era vakadinadinataki ga na ka, e na kaukauwa kei na qaqa me vaka na kaukauwa kei na qaqa vakaivalu.

Ena maliwa ni veika lelevu ka cecere oqo, ena maliwa ni kila-ka kei na kaukauwa, ena vakaibalebale vakacava ko Jisu Karisito kei na Nona Kauveilatai?

Na vakalilici ni tamata ena kau, e ka beci vei ira na Jiu, e ka lialia vei ira na kai-Kirisi ka malumalumu vei ira na kai-Roma, ka ni i totogi ni tamata ca duadua ena matanitu.

Ia me qai tukuni tiko ni ko Jisu Karisito na i Tukutuku Vinaka, era sega ni vakaveiwekanitaka rawa na Jiu, na kai-Kirisi kei na kai-Roma ni sega ni raici kina e dua nai rairai ni vuku kei na kaukauwa. Na kauveilatai e vakasama druka ka lialia vei ira.

Oqo talega na bolebole sa tadravi keda nai Talatala, Vakatawa kei na Dauvunau

ena Viti vou eda sa curuma.

Ia oqo dina na leqa ni tamata e na veitabagauna sa oti kei na gauna vou oqo. Eda via vakadabera tiko na noda vakabauti Kalou ena ka cecere, vuku ka kaukauwa, ka ra tu wavoliti keda. Eda lecava ni sala Vakalou e veibasai sara kei na sala vakatamata.

E kaya kina e na Aisea 55:9-10, “Me vaka na kena cecere cake na lomalagi ki vuravura, sa yawa vakakina noqui valavala kei na noqu vakanananu mai na nomudou ivalavala kei na vakanananu.” Kena ibalebale ni rau na sega ga ni rawa ni sota.

Sa qai lesia kina na Kalou e dua na sala beci ka rairai malumalumu, aya Nona tala mai na Luvena e Duabau me mai mate ena Kauveilatai me sala ni noda vakabulai na tamata i valavala ca.

Ke muria mai na Kalou na sala cecere me vakayagataka Nona vuku kei na Nona kaukauwa, ena sega sara ni dua na tamata e vakabulai rawa ka ni sega ni dua na ka vinaka e tu e na bula ni tamata me vakabulai koya.

Sa qai lesia kina na Kalou e dua na sala beci ka rairai malumalumu, aya Nona tala mai na Luvena e Duabau me mai mate ena Kauveilatai me sala ni noda vakabulai na tamata i valavala ca.

Ke muria mai na Kalou na sala cecere me vakayagataka Nona vuku kei na Nona kaukauwa, ena sega sara ni dua na tamata e vakabulai rawa ka ni sega ni dua na ka vinaka e tu e na bula ni tamata me vakabulai koya.

Sa qai rairai kina na vuku titobu ni Kalou me muria na sala beci oqo, ka vakadinadinataki kina ni Nona sesewa na Kalou e sega ni yacova rawa na vuku ni tamata, sa vakakina Nona malumalumu na Kalou, e sega ni yacova rawa na kaukauwa ni tamata.

E sega ni sesewa se malumalumu na Kalou, ia e kena icavucavuti ga oya, me vakatakila ni delana cecere duadua ni nona vuku se kaukauwa na tamata, e sega sara ga ni yacova rawa na Kalou. Na loloma titobu ni Kalou sa waicala kina na vuku kei na kaukauwa ni tamata.

**KO KARISITO NA VUKU KEI NA KAUKAUWA NI KALOU**

Era taroga tiko nai vakatakilakila ko ira na Jiu ka ra vakasaqara na vuku ko ira na kai-Kirisi, ia e kaya o Paula ena tikina e 23-25:

“Ia keitou sa vunautaki Karisito ni sa lauvako ki na Kauveilatai, na ka era sa tarabe kina ko ira na Jiu ka sa ka lialia vei ira na kai Kirisi, ia vei ira ga era sa kacivi, se ra Jiu se kai Kirisi, na Karisito na kaukauwa ni Kalou kei na vuku ni Kalou. Ni sa ka vuku na sesewa ni Kalou ka sa uasivi vei ira na tamata, a sa kaukauwa na malumalumu ni Kalou me uasivi vei ira na tamata.”

Sa ka bibi vei keda nai Talatala, nai Vakatawa, na Dauvunau kei nai vavakoso meda vakadeitaki keda ena noda veiwekani kei Jisu Karisito kei na Kauveilatai ka a duri mai Kalivari.

Sa dodonu meda kila ni sega ni rawa ni da vakavouya nai rairai se ituvaki ni kauveilatai me drete mai na yalo ni tamata.

Na i rairai kei nai tuvaki ni Kauveilatai e se dua tu ga me vakatekivu mai na siga a mate kina na Turaga mai

Jerusalemi. Ia e se drete tikoga na yalo ni tamata.

Na kauveilatai oya e se duka ka sikavi dra tu ga. Io, ena dau beci tu ga vei ira era sega ni vakabulai.

Ia vei keda eda a voli ena dra talei i Jisu, na kauveilatai sa noda i bole, e keda i kila, e noda i cibicibi ka dodonu me noda i ukuuku ka noda salusalu. Oya na ka era a bale mate kina na Qase ni Lotu e liu!

E rawa ni veisau nai yau kei nai yaya, e rawa ni veisau na vakasama vuku kei na kila-ka, e rawa ni veisau na veilitaki ni dua na vanua kei na kena yavu ni vakavulewa.

Ia ko Jisu Karisito ena Kauveilatai, e sega ni dua e ruku ni matanisiga oqo me na veisautaka rawa ni sai Koya ga oya e vakarautaka na Kalou me nona veirauti na tamata. Sai Koya ga ena kunea kina na tamata na nona taucoko.

Me kakua ni da doka vakasivia na veidelana cere era sa yacova na luveda kei na noda i tabagone me da ririko se tao kina noda tukuni Jisu vei ira.

Era gadrevi Jisu vakaidina me vakadeitaki ira ena vuravura veivukiyaki era sa donumaka.

Me kakua ni rawai keda na veivosakitaki ni veiulutaga vereverea ni bula oqo ka tara na marau, na qito, nai yaragi, na rawa-ka vakavuli, na Lawa, na politiki, na veimisini vovou, na veivakatorocaketaki kei na rawa-ka vakaiyau.

Me kakua talega ni da wele se da matasarasara ena vuku kei na kaukauwa vakatamata ena draki ni bula sa toso vata mai kei na ‘technology.’

Na technology sa na veisautaka e vuqa sara na ka, ia ena sega ni rawa vakadua ki na ‘technology’ me veisautaka na i rairai, na i tuvaki kei na i naki ni Kauveilatai.

Na vuku vakatamata, na kaukauwa vakatamata kei na ‘technology’ e ratou sega ni vakabula na tamata. Ko Jisu Karisito ga kei na Nona Kauveilatai e rawati kina na bula tawa mudu.

Oya noda yavu, oya noda vakabauta ka nodai nuinui!

Meda yadrava na noda Lako Yani Vou ki na yabaki 50 oqo ka me vakayacori e Viti na Matanitu ni Kalou. E kena seda duadua ga ko Jisu Karisito.

Meda yadrava noda cavuikalawa ki liu ena noda saga nodra vuli torocake noda i Talatala kei na Qase ni Lotu, de lakolako eda vakasinaita ga noda vakasama ka da vakalala na lomada.

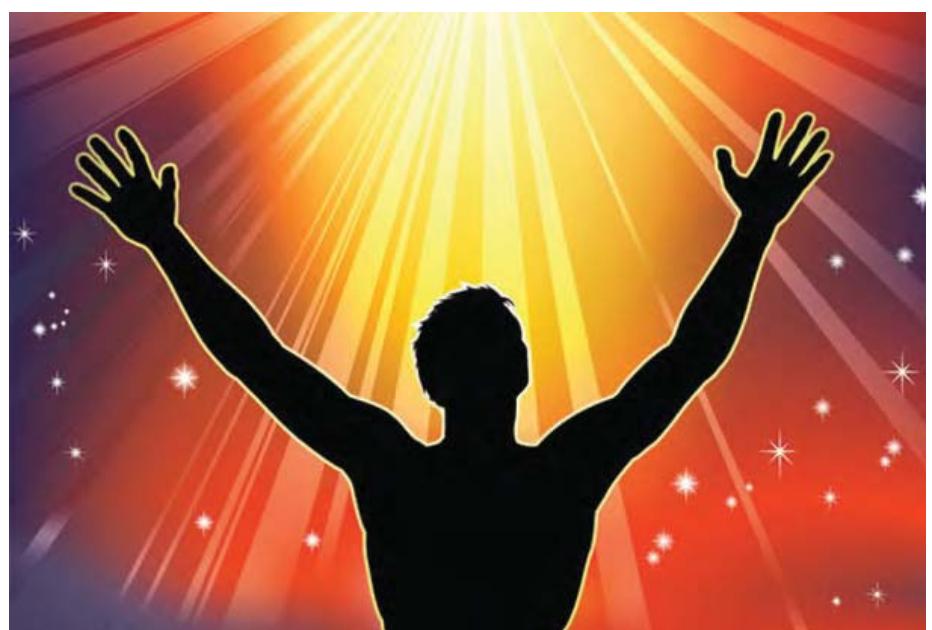
Oya na vu ni leqa ni Lotu vei ira na veimatanitu lelevu, ni ra sa bini ko ira na vakoro, ia sa volitaki nodra valenilo-tu ni sa sega na i vavakoso.

Vei kemuni nai Talatala, na Qase ni Lotu kei nai Vavakoso kece, me da vakadaberi Jisu Karisito e lomada, me matata ka vakaibalebale vei keda Nona bula, Nona mate kei na Nona tucake tale. Oya na ka talei ni Kauveilatai.

E kaya kina o Paula ena Kalatia 6:14, “ia koi au me kakua sara na ka tani me’u rekitaka, na Kauveilatai ga ni noda Turaga ko Jisu Karisito....”

E talei vei Paula na Kauveilatai i Jisu, baleta e vakila kina na loloma titobu ni Kalou ka vakabulai koya ni sa tamata ca. E talei vei Paula na Kauveilatai, baleta e rau mai veirai mata kina kei na Kalou ka tawa kune e na mata vakatamata. E ka ni reki vei Paula me vakacacani, beci ka vakasewasewani ena vuku ni Kauveilatai ka ni a sa vakacacani, beci ka vakasewasewani oti kina na nona Turaga me rawa ni bula kina o koya. Oya na vu ni reki nei Paula.

Oqo talega me noda vu ni reki na tamata vakabauta yadua, me vu ni reki ni noda i vavakoso, me vu ni reki ni veivuale ka vu ni reki ni Lotu Wesele e Viti.



Pictures source: Google.com



# Na Vuli Ka Vagolei Ena Kena Qaravi Na

**E Vola ko Kalisiana Koroi,  
Connexional Plan Coordinator**

**K**emuni saka na noda ena loma ni Lotu Wesele, Eda donuya saka tiko nai ka 180 ni yabaki ni kena cabe mai na Lotu ena noda vanua. Eda sa mai lakosivita talega na Jiupili Koula ni kena sa mai tu vakataki koya na Koniferedi ni noda Lotu. Nai vakarau ni noda vei qaravi ena loma ni vei Wasewase, e se kokoya tikoga ka sega kina na veisau. Ena Bose ko Viti ni yaqbaki 2015, Era sa mai vakadonuya kina na lewe ni Bose me sa duavataga na noda Connexional cokovata na 56 nai Wasewase ena loma ni noda Lotu Wesele e Viti kei Rotuma. Sa kenai balebale qo ni sa na duaga na noda Vunilagi se Vision, ka duaga na noda Lakoyani se Mission, sa na duavata talega kina na noda Yavu Vakamareqeti se Values, sa na duavata talega na nodai vakarau ni Takete. Me vaka ni sa na duabauga na yavu ena bulicake kina na noda 'Connexional Plan' eda sa na qarava vata taucoko tiko kina e duaga nai vakarau ni vei qaravi. Kemuni saka na lewe ni noda Lotu, oqo eda sa na qai semati vata taucoko tiko kina na 56 nai Wasewase ena loma ni Lotu Wesele e Viti.



E dua talega na ka ena kauta mai veikeda, o ya, ena gauna era dau veisau kina nai Talatala ni oti na nodra vei qaravi ena dua na Tabacakacaka mera sa lesi kina dua tale na Tabacakacaka vou, ena sega ni laki veisautaki nai vakarau ni noda vei qaravi, baleta ni na tautauvata vinaka saraga na veika ga e a qarava voli mai ena Tabacakacaka era se qai biuta mai. Sa na sega kina ni kauta yani e dua nai Talatala e dua tale nai tuvatuva ni vei qaravi vou ena gauna e lesi yani kina me laki vei qaravi ena dua na Tabacakacaka. Ena laki tomana ga na vei qaravi ena vanua sa mai cava toka kina o koya ka sa lesi.

Era duavata na vei Wasewase ka sa qaravi oti na nodra vuli ena 'Connexional Plan' ena nodra kaya ni na daumaka vakalevu sara na vei qaravi vou qo kevaka meda na raica vata kei na mataqali vei qaravi eda tiko kina ni kua. Na vei qaravi eda sa vakayacora tiko mai e yavutaki tikoga enai tavi yadua (Activities) eda qarava. Ia, na vei qaravi eda sa vakanamata tiko yani kina qo, e yavutaki ena vua se na veika eda rawata. (Outcome Based) Keirau vakabauta tiko ni na rawa ni taura e 3 na yabaki meda sa na qai veisau rawa taucoko mai na vei qaravi eda qarava tiko ena gauna oqo kina Lako Yani Vou, se na vei qaravi ena 'Connexional Plan' ka sa qaravi tiko yani na kena vuli.

Me yacova mai oqo, sa mai qaravi oti na vei Wasewase ka koto oqo e ra ena vuli me baleta na nodra Connexional Plan:

- Wasewase o Nausori
- Wasewase o Bau – Au vakabauta ni yaga mena qaravi tale.
- Wasewase o Davuilevu
- Wasewase o Nadroga
- Wasewase o Ra
- Wasewase o Kinoya
- Wasewase o Lami
- Wasewase o Lautoka
- Wasewase o Nabua
- Wasewase o Makoi
- Wasewase o Saivou
- Wasewase o Vunidakua
- Wasewase ko Suva
- DTC
- Wasewase o Naitasiri

Na vuli keirau qarava saka tiko mai ena vei Wasewase sa qaravi oti mai e taura tiko e 3 na siga. Oqo keirau raica ni sa veiganiti vinaka kei na veika keirau na veituberi tiko kina. Kevaka ena lailai na siga ni vuli mai na 3 na siga, keirau vakabauta ni na sega soti sara ni na matata vinaka vei ira na lewe ni vuli na veika e dodonu mera na laki cakacakataka ena nodra Connexional Plan.

E yaga me matata tiko vei keda nira laki vuli tiko eso ka ra se bera vakadua ni bau vei qaravi ena kena mataqali me vakayagataki kina na Connexional Plan me vaka eda sa tekivutaka tiko na Lotu Wesele e Viti.



*All Photos—Connexional Plan Team*

Era sega tale ni ra laki tuberi ena sala me buli kina e dua na Connexional Plan, baleta ni sa buli oti tu na Connexional Plan meda na laki qarava ena vei Wasewase. Ia, era laki tuberi vakararaba ga ena veika oqo;

- Na nodra vakararamataki ga ena veika eso e gadrevi mena dau buli kina e dua na Connexional Plan
- Na taro eda na taroga kevaka eda na bulia e dua na Vunilagi kei na Lakoyani
- Na vuna e dau qaravi kina na SWOT kei na Gap Analysis.
- Nai vakarau e dau buli kina na takete
- Na sala era dau semavata kina na veika ka koto oqo e cake.
- Na sala era na cakacakataka kina na nodra dui takete.
- Na sala dodonu ni nodra vakalewena na nodra dui 'Performance Plan'
- Na sala e dau vakasokumuni kina nai tukutuku ena Valenilotu Tabacakacaka kei nai Wasewase.
- Na taro eso e dodonu mera na dau taroga kevaka era sega ni rawata na nodra takete.
- Na sala era na rawa ni vakarautaka tiko kina na tubu eso era vakadinadinataka ena loma ni vei qaravi.
- Sa na rawa talega vei ira mera na raica na veitikina eso era kaukauwa kina kei na vanua eso era malumalumu tiko kina.
- Na sala mera na raica kina se lewe vica na nodrai vavakoso era dau lotu tiko ena vei Siga Tabu, ka vaka talega kina na veimataisoqosoqo.
- Era vulica talega na bibi ni kena yadravi ka me dau tarogi na veitaro eso me baleta na Connexional Plan ena veigauna ni Bose vakalotu eso.

Keirau vakabauta ni veika keirau sa laki qarava oti ena 15 nai Wasewase keirau sa laki qarava oti kina na kena vuli, keirau nuitaka ni sa na rawa vei ira mera na tekivutaka na kena cakacakataka na nodra dui 'Connexional Plan'

Oqo e wili kina na veika oqo:

- Na nodra cakacakataka na nodra takete. Ena tikina saka oqo sa dodonu mena matata tiko kina vei ira nai Vakatawa se Qase, kei ira nai Liuliu ni vei Matasoqosoqo na kedrai wiliwili nai vavakoso ena vei Valenilotu kei Na kedrai wiliwili na vei Mataisoqosoqo yadua.
- Na nodra rawa ni vakalewena vakadodonu na nodra dui Performance Plan.
- Na nodra na rawa ni vakasokumuna vata na macala ni nodra vei qaravi na vei Valenilotu yadua ena vei vula. [Kena vei mataisoqosoqo kei na Komiti]
- Na kena na vakasokumuni vata na macala ni veika e rawati mai na vei Tabacakacaka.
- Kei na nodra vakasokumuna vata talega na veika e rawata na nodrai Wasewase.
- Na cava mera na cakava ena gauna sa vakasokumuni oti kina na macala ni nodra vei qaravi.
- Na sala mera na tuva tale kina e dua na sala vou ni kena na qaravi na vei tavi eso ka ra sega ni rawata na kena takete.

E 2 na kenai naki bibi era dau qarava kina na nodra dau vola vata vaka Valenilotu nai tavi taucoko sara era qarava tiko ena gauna oqo;

- Me matata tiko kina vei ira yadua nai vavakoso nai tavi taucoko sara e qaravi tiko ena nodra dui vei Valenilotu.
- Me dusia vei keirau eso nai tavi ka sega tiko beka ni qaravi ena vei Wasewase keirau sa taleva oti mai ka na rawa me vakacurumi ena noda Connexional Plan.

Ena vei Wasewase taucoko sara keirau sa lesuva mai, sa dua tiko na tiki ni vuli sai koya na nodra dau vola nai tavi taucoko sara e qaravi tiko ena dua na Valenilotu. E oka eke na veika e qaravi e Valenilotu, na veika era qarava na

veimataisoqosoqo, kei na veika era qaqrava na vei mata Komiti ena loma ni Lotu.

Keirau raica ni so vei ira era digitaki mera veiliutaki ena vei mataisoqosoqo kei na kena vei Komiti, e sega tu ni matata vinaka vei ira se nai tavi cava soti e qaravi tiko ena loma ni nodra dui Valenilotu. Keirau raica vakalevu talega ni sa duidui vakalevu sara na veika eda qarava ena gauna ni Lotu ena yakavi ni Siga Tabu.

Eso era sa qarava na Lotu ena yakavi kei na kena vei mataisoqosoqo ena dui Wasewase ni Koro; Eso tale era sa qarava saraga na Lotu ena yakavi ni Siga Tabu ena nodra dui Wasewase se Yasa ni Koro.

Eda sa raica votu ni sa duidui sara na sala eda qarava tiko kina na veika eda qarava tiko ena gauna ni kua ena noda dui vei Valenilotu kei na Tabacakacaka.

Ia na Connexional Plan, sa tiko kina e dua na kenai vakarau ka kenai naki bibi tiko mena semati keda vata tale mai na lewe ni Lotu Wesele e Viti.

Ena gauna saka oqo, e sega tale ni dua nai tavi vou ni vei qaravi me okati tiko ena loma ni tuvatuva vou ni noda vei qaravi. Era okati tikoga kina nai tavi taucoko sara eda sa qarava tiko ena gauna oqo, ia sa tomani tikoga ena kena sa biu saka tiko yani



kina na takete eso meda na rawata.

Oqo e kenai balebale, ni da sa na sega ni kauta mai kina noda bosa na veika eso sa qaravi tiko, se sa qaravi oti, ia eda na kauta mai na vua ni noda vei qaravi. Sa na oti saka na noda dau kauta mai na nodai tukutuku ka yavutaki tikoga ena veika eda sa qarava oti; Na veika eda sa qarava tiko; kei Na veika eda na vakanamata tiko yani kina. Baleta ni da sa na kauta tiko mai na vua ni noda vei qaravi, sa na rawa kina vei keda meda na vakarautaka tiko na nodai tosotoso ni vei qaravi. Sa tubu ka vua tiko na noda vei qaravi se sega, se;

- i) Eda sa toso tiko ki Liu, se
- ii) Eda sa tu vakadua, se
- iii) Eda sa toso tale tiko ki muri.

Eda sa na sauma saka tiko na vei taro eso ka tarogi tiko kina na veika eda sa rawata mai kei na veika eda se bera ni rawata kei na kena sala eda sa na vakatura tiko mai me sa na gole kina na noda vei qaravi ena vula mai oqo. Sa levu na gauna eda lako ki bosa eda suka yani enai binibni pepa eda kauta Iesu. Kevaka sa na tiko na Projector, sa rawa meda sa na raica tikoga na screen ka sa vakaraitaka tiko vei



# Nodra Connexional Plan Na Vei Wasewase

keda na veika era vosa tiko kina o ira era dau soli tukutuku. na nodal ewe ni lotu, au sa kaya oti tiko ni sa mai yabaki 180 na lotu ena noda vanua, eda sa mai vakanadakuya talega na Jiupili Koula ni kena tu vakataki koya na noda Lotu, ia, nai rairai ni so na noda Valenivolavola, era se tu saraga ena dua na kenai vakatagedegede sara e ra. E vica na ka keirau gadreva me keirau na vakaraitaka vakadodonu sara baleta mena rawa ni vukea na kena na laki qaravi na vei Wasewase tale eso ka se vo tiko me na qaravi na nodra vuli. Sa koto saka oqo e ra na veimalumalu ka keirau via vakaraitaka tiko:

- Na nodra sega ni dau tiko o ira ka gadrevi mera dau tiko ena vuli se nodra mata.
- Na kena sega ni dau vakayagataki vakavinaka na nona gauna na Kalou ena levu ni bera ena gauna ni vuli.
- Eso na Valenilotu sa lewe levu nai wiliwili ni vavakoso, ia sa lailai sara nai dabedabe ni Valenilotu era Lotu tiko kina. Ni da wilika nai levu ni dabedabe ena loma ni Valenilotu ka meda cakacakataka vata kei nai levu ni vavakoso era wili tiko kina, sa lailai sara na Valenilotu. Oqo sa na rawa ni dua tale tiko-ga nai lati ni kena sega ni dau tawa vakalevu na noda Valenilotu, baleta eso era nanuma ni ra na laki tu voliga e tautuba. Sa na rawa ni dua tale tikoga na vuna era na sega ni rawata tiko kina na nodra takete me baleta na kedrai wiliwili era dau mai Lotu.
- Na dredre ni nodra cakacakataka vakafika eso nai Vakatawa kei ira nai Liuliu ni vei Mataisoqosoqo na nodra dui takete.
- Na nodra dau vakasuka tale mai eso nai Wasewase ni sa tuva oti nai tuvatuva ni veiqaravi.
- Na kena sega ni tiko na nodra dui Valenivolavola eso na vei Valenilotu, Tabacakacaka sei Wasewase.
- Eso tale kevaka e tiko na nodra dui Valenivolavola, ia e dravudravua tu baleta ni sega tu ni vakai-yayataki enai yaya ni veiqaravi me vaka oqo:
  - i. Desktop se Laptop Computer
  - ii. Na Printer.
  - iii. Na Photocopier
  - iv. Na Projector.
  - v. Na Internet etc,

Au sa kaya oti tiko nida sa yacova oqo nai ka 180 ni yabaki ni kena cabe mai na Lotu ena noda vanua, eda sa mai marautaka oti talega na Jiupili Koula ni noda Koniferedi. Eso na vei Tabacakacaka kei nai Wasewase era sa bera sara ga vakalevu ena kena vakatorocaketaki na vanua ni nodra veiqaravi.

Na veiqaravi vou ka kau tiko yani vei kemuni na vei Wasewase ena gadrevi kina na kena vakaiyayataki vakavinaka na noda dui Valenivolavola ena kenai yaya me na vukea na

kena cakacakataka rawa vakavinaka na Lakoyani Vou. Eso era biuta tiko na nodra Valenivolavola ena nodrai tiko-tiko ga nai Talatala. Sa yaga me matata tiko vei keda ni Valenivolavola e vanua ni veiqaravi. Na vanua era na qaravi kina nai vavakoso.

Ni da kauta yani na Valenivolavola me laki tiko vata kei na nodrai tikotiko nai Talatala, eda sa kauta tiko yani na cakacaka kina nodra loma ni Vale nai Talatala. Ena daumaka mena tikoga na Valenivolavola ena dua na tikina ena Valenilotu se me tiko vagalala saraga mena vukea na nodra rawa ni yaco yani kina nai vavakoso kei ira na lewe ni vanua. Oqo saka e dua na tikina ka keirau vakatura tiko me sa qaravi taumada saraga ena noda dui Wasewase, Tabacakacaka kei na Valenilotu. Kemuni saka na lewe ni noda Lotu, E sega ni Kalou dravudravua na Kalou eda qarava. Sa Kalou levu, sa Kalou vutuniyau talega. Sa yaga meda na vakaraitaka tiko ena noda vanua ni veiqaravi ni Kalou dau veivakasaututaki na noda



Kalou ni da qaravi koya ena yaloda Taucoko. Ni bera ni da tekivutaka na noda vakatovotototaka na noda Connexional Plan; Sa yaga mena qaravi taumada Na nodra vakaramataki nai Liuliu ni veimataisoqosoqo, Liuliu ni vei Komiti, Vakatawa, Qase, Tuirara, Dauniyau, Qase ni Siga, Liuliu ni Matasere kei ira tale eso era kacivi kinai tutu ni veiqaravi. Ni oti o ya, mera qai qaqravi nai vavakoso taucoko ena nodra vakaramataki enai vakarau vou ni veiqaravi.

Sa ka bibi sara na noda toso vata taucoko tiko nai vavakoso ena tikina oqo. Kevaka ena sega ni qaravi na tikina bibi oqo, era lewe levu era na sega ni kila ni sa veisau nai walewale ni noda veiqaravi. O ira oqo era na rawa ni vakaberaberataka na noda toso ka na rawa saraga ni ra na dreti keda tale tiko ki muri.

Kemuni saka nai vavakoso sa nodai tavi o keda eda sa mai vuli oti medai sevu ni Lakoyani Vou, na wasea tiko vei ira era a

sega ni mai vuli nai walewale vou ni noda veiqaravi. Sa yaga mena buli na Komiti ni 'Connexional Plan' ni Valenilotu kei na Tabacakacaka me rawa ni ratou na yadrava na kena cakacakataka na Connexional Plan ena noda Valenilotu, Tabacakacaka kei nai Wasewase.

Na komiti ni 'Connexional Plan' sa nodratoui tavi levu duaduaga meratou na yadrava na kena cakacakataka na Connexional Plan ena Valenilotu, Tabacakacaka kei nai Wasewase. E sega ni nodratoui tavi meratou vakasokumuna na vua ni veiqaravi se tukutuku ena gauna ni Bose. Na tikina oqo e nodra tikoga nai liuliu ni vei mataisoqosoqo kei ira na vei Komiti.

Nai tuvatuva ni noda veiqaravi sai koya saraga ka sa tiko ena 'Connexional Plan' Eda na sega tale ni tuvatuva ena taudaku ni Connexional Plan. Sa tiko ena 'Connexional Plan' na veika meda na qarava ena veimacawa, ena vei vula, vakavulatolu, vakavulaono se vakayabaki sara. Kevaka eda sega ni rawata na noda takete, eda na tuva tale e dua na salavou meda na vakayagataka me vukea na noda na rawa ni rawata na noda takete.

Era sa kerei saka tiko kina na vei Wasewase ka sa laki qaravi oti na nodra vuli ke rawa ni ra sa vakatovotototaka sara tiko na nodra 'Connexional Plan' ni oti ga na kena laki qaravi na nodra veivakararamataki se 'Awareness' vei ira nai vavakoso.

Kemuni saka na lewe ni noda Lotu, Keirau vakabauta ni sega tale ni dua nai Wasewase keirau sa laki qarava oti me sega ni taleitaka na noda 'Plan' vou ka sa tekivu qaravi tiko yani na kena vuli. Eso era kaya ni oqo, e duaga nai tuvatuva makawa ni noda lotu, ia era a sega tu ga ni vakaivolatata na noda Qase ka ra sa sega ni tiko vata kei keda ena gauna oqo.

Keirau vakabauta ni sa na laveta cake tale nai vakarau ni noda veiqaravi kevaka eda vakamura vakavinaka sara na nodai tuvatuva vou ni veiqaravi. Eda sa na rawa sara talega ni vakadinadinataka ni na sega na veisau na noda veiqaravi ni yaco na nodra veisau na nodai Talatala, baleta eda sa na qarava vata tikoga e dua nai tuvatuva ni veiqaravi. Oqo e dua na tikina sa na rawa ni vakadeitaki ira tiko nai vavakoso ena gauna e dau yaco saka kina na veisau.

Keirau via cavuta talega na neirau vakavinavinaka cecekiea vei kemuni nai Talatala Qase, Talatala ni vei Tabacakacaka kei kemuni na nodai vavakoso ena neirau dau kauwaitaki kei na taucoko ni veiqaravi ko ni dau vakaraitaka ena gauna keirau dau tiko kina ena nomuni Wasewase. Sa neirau masu saka tiko mena qai vakasobura saka tiko na Kalou na Tamada sa tabogo na nona veivakalougatataki vei kemuni taucoko sara na vei Wasewase keirau sa taleva oti mai.

## NAI TUKUTUKU NI MACAWA BIBI NI LOTU KA VAKARAUTAKA NA TABANA NI VEIVAKALOTUTAKI 2016

- **Macawa ni Veivakavoui – 04 – 10 Janueri 2016**

Ulutaga Levu: “Nai Talanoa Ni Noda Ijipita. Na Tiko Vakabobula Ka Tagici Tiko Na Veisereki”.

- **Macawa Tabu – 21 – 27 Maji 2016**

Ulutaga Levu- “Mai Ijipita Kina Loma Ni Lekutu. Na Dredre Ni Noda Biuti Ijipita Kei Na Lomalomarua”.

- **Macawa ni Penitiko – 09 -15 Me 2016**

Ulutaga Levu: “ Na Bula E Na Vanua Dravuisiga . E Na Loma Ni Lekutu.”

- **Macawa ni Veivakalotutaki – 13 – 19 Jiune 2016**

Ulutaga Levu: “Na Sala Cecere Ni Kalou – Sala Ni Bula Savasava. Na Noda Kenani Vou.”(Aisea 9:1-7; 35:1-10; Aisea 53: 1-12; Josua 1:1-9; Maciu 2:14-23; Luke 2: 10-14).

## NAI TUKUTUKU NI TABANA NI VEIVAKALOTUTAKI

**E Vola ko Talatala Samuela Koroi, Vuni-vola ni Tabana ni Veivakalotutaki**

### NAI TABE

E vakacegu tiko ga na veivakalotutaki, ena noda Viti lomani. Sa mai yacovi tiko na mua ni yabaki, ka sa levu tikoga mai nai tuvatuva me vakacavari yani kina na cakacaka.

### LESONI

Sa vakarautaka kece yani vakadua na lesoni, ka dau vakarautaka na Veivakalotutaki me vaka na Macawa ni Veiyalayataka, Macawa Tabu, Penitiko, Macawa ni Siga ni Sucu. Na lesoni ga ni Veivakalotutaki mo ni qai digitaka edua na ulutaga sa koto enai lavelave ka sa vakauti oti yani.

### TEITEI

Keitou sa vakabulabulataka na vakayagataki qele, na dalo sa rauta tiko ni 30,000 sa tei rawa. Nanuma tiko me tei na yaqona kei na kakana draudrau.

### VEIQARAVI BOLE

Sa toso tikoga na veivakarautaki vei ira na veiqaravi bole,



Participants of an Evangelism Volunteer Workshop at Malake, Ra.  
Photo—Communication Officer, Ra Division: Rev. Tomasi Vula.

nodra vuli tikoga. Levu vei ira na Vakatawa era sega tu ni vakailesilesi era sa vakacacacakataka mai loma ni veivakalotutaki. Sa sivia tiko na 4,000 nai wiliwili ni veiqaravi bole ena noda Lotu Wesele. Sa kerei noda veiwasewase me da sa yavala yani ena noda Lako Yani Vou.

**SEND US YOUR COMMENTS, SUGGESTIONS, OR SHARE A TESTIMONY IN NAI TABE - Contact the Secretary for Communication and Overseas Mission, Methodist Church in Fiji, GPO Box 357, SUVA EMAIL: jamesb@methodistfiji.org**



# NABOWALU, ONO, KADAVU: Nai Sorokeyi na Vakasuka Vosa ni Vanua ki Na Lotu



## E Vola kei Taba ko Mereani Nawadra

**N**a yacqo o Malakai Rasova. Au gone ni Nabowalu, Ono, Kadavu. Noqui tokatoka na Vale-balavu, noqu mataqali o Naturu, noq yavusa o Naturu ena koro o Nabowalu. Keimami tiko ena kawa l Nатура mataka vinaka nikua ena kena vakasavasavataki kina na bula. Mai soro tiko kina o Naturu kina Lotu Wesele e Viti kei Rotuma.

E na dua na gauna balavu sa oti ena 1955 yaco kina dua na dredre ena vanua o Naturu vaka kina na Yavusa o Najiliva . A ma yaco kina e dua na dredre e dea ni yavu ka mai tawase kina na vanua o Naturu na koro o Nabowalu ka mani duri kina na soqosoqo na Southern Cross. Ka tauya-vutaki nai soqosoqo qo e dua na siga na mate; ena nodra siga na Turaga bale kei Naturu ena gauna ka mera vakatoroi-caketaki kina na vanua.

Ea mai yaco na duiidua dredre ni gaunea oya, ka mani yaco kina me rua na kenai valenilotu, rua kina na lali ena veisigatabu, ka rau dui qaravi lotu ga ena nodra dui valenilotu ena vataga na gauna. Era sa mai toso tiko na lewe ni soqosoqo na Southern Cross ena nodra vaka otia na kena tara ni valenilotu na 1960 sa qai mai toka vata tale kina lotu me sa dua ga na vale ni Lotu.

Io, e sega ni ra walia na leqa mai na gauna oya me yacova na gauna qo. Tolu mai na taba tamata era qai donumaka na kena kawa era sa bula tiko e daidai, keimamiqai rogo talanoa talega, e lewe vica saran a Turaga era donumakana gauna oya, ia era ssa gone lailai sara, sara raica ka vakadinadinataka na leqa oya.

E rua na yabaki sa oti, sa tekivu kina na waqawaqa ena yasana ko Kadavu ena lolo kei na masumasu, sa mani vakavurea na noda Kalou na noda dui bula, ena vuku ni kena vinakati mera vakasavasavataki na vanua sa kaci tiko kina na Kalou, sa kaci tiko kina na lotu, kaciva na kawa bula kei na



Naturu me keimami lesu tale mada yani kina neimami delani yavu, ka keimami vola kawa bula tu kina, me qai vakaycori na cakacaka bibi ni veivakasavasavataki. 2013 sa lesi yani kina mai nai Talatala Epeli Raqea. Me tekivu nona cakacaka ni veivakasavasavataki, ka sa rau dua vata kina na turaga kei na marama ni vanua ko Naturu ka tu mai na vanua , vaka kina vei keimami sa mai tu ena vanua ni cakacaka ka vaka kina koi r tu mai vanua tani me keimami sa soro, me keimami sa dua bau ga, me keimami sa lesi sobu, me sa cecere duadua ga na Kalou. Vica na macawa sa oti, siga Lotulevu ena macawa sa oti, keimami sa gole taucoko na kawabula kei Naturuma ena vanua ma, ko Natarua kei Jiliva me lei vakayacori na cakacaka bibi ni veivakasavasavataki, sara waqawaqa buka tiko na qaravi Kalou na turaga, marama ka ra dabeca tiko na dela ni yavu ena ndra lolo kece, ka ra masumasu, me masulaki tiko kina na veika sa mai yaco.

Veivakarautaki na Kalou ena neimami i golegole ki vanua, sa tiki ni neimami veisavasavataki vakamatavuvale, tokatoka qai lewa yani na neimamivaivakasavasavataki vakamataqali. Ena siga Vkarabuka, sa qai cabe na Yavusa ena vei vakasavasavataki, veivakadodonutaki e na sala dodonu me keimami muria me bula kina na neimami kawa.

Ena siga Vakarauwai, sa qai dabe na vanua e rua ko Jiliva kei Naturu, me vakayacori kina na cakacaka bibi ni veivakasavasavataki. Keimami a cabe yani na kawa bula era a lewena na Tamai kemami na tuka, keimami na soqosoqo ni Southern Cross. Keimami a lei cabora kina na kaimunaga, ni keimami sa soro vei iratou na Turaga ni vanua ka ratou e sega ni vakaitavi na tamadaratou kei na tukadratou ena gauna ka mai yaco kina i soqosoqo ni Southern Cross, sa qai oti oya, sa qai tuberi tale e dua na kamunaga, me soro kina na lotu ia koya e a vakayacori e na siga Vakarauwai nai ka 10 ni siga. Na siga talega oya e vakananuma kina o Viti na kena sa mai tu galala, solia les utu kinao Peratania na noda Viti, na noda tu galala. Ia, e



sega keimami vakila ka vakabauta ni keimami sa mai solia na Kalou na nodra veisereki mai sereki kina na vanua o Naturu, me sa lesi yani vua na Kalou.

Keimami vakasobura talega kina e dua nai vakananumi me me vakananumi tu ena vanua o Naturu kei Najiliva kei na kena kawa bula mera kila tiko ni 2015, nai ka 10 ni siga sa mai lesu tale na vanua o Naturu me vakarokorokotaki ga kina na Kalou, me dokai, me rokoci tikoga na Kalou ena siga oya ena vanua o Nатура kei na Vanua Vakaturaga Najiliva. Na Sigatabu, nai ka 11 ni siga, sa mai vakayacori tu kina na lotuna vakavinavinaka sa mai yaco tiko talega kina na Lotu ni Veiyalayalatak. Eratou sa mai bubului kina na Turaga ni Vanua, Turaga Rokotukala Aminiasi Seru, Turaga Rokovaka Setareki Yaranamua kei ira taucoko nai liuluni veitokatoka ena kena lolovaki nai matai ni siga ki nai ka 7 ni siga ni veivula me yacova na taba tamata cava ga e muri mai me dau caka kina na lolo kei na masumasu.

Enai ka 16 ni siga, sa cabe mai kina na lotu, sa cabe mai kina na vanua kina tikotiko ni vale ni volavola ni Lotu Wesele Viti kei Rotuma me mai vkayacori kina e dua na cakacaka bibi ni neimami mai soro, na vanua ena vuku tikoga, ni kena e sega ni laki ciqomi e vanua na gone Turaga nai Talatala Cowled, a veitalai yani kina na Lotu me laki vakamiau taka na leqa e yaco tiko mai vanua ena gauna oya. Keimami vakavinavinaka ni sa mai ciqoma na Lotu Wesele e Viti. E cavuti kina e dua na vosa na gauna e cavuti kina nai Talatala Qase, nai Talatala a talai yani kina Lotu.

A vaka oqo na veika e tukuna “O ni sega ni ciqoma na i veitalai e veitalai ni Kalou. Sa dua n aka na noqu vosa au tukuna yani vei kemuni ena siga nikua, veika o ni na vakayacora e delani nomu vanua, ena tubu ga mai ka na seavu tale yani. Keimami vakadinadinataka na kawa e tubu cake main a dina na vos oya. Keimami sa sarava, keimami raica ena siga vinaka nikua. Kua ni keimami kerea me mai liutaki keimami na Kalou vei kemuni kei ira na neimami kawa sa muri mai.

## Na Tadra Nei Talatala Epeli Raqeu



## E Vola kei Taba ko Mereani Nawadra

**M**atai ni tolu na vula au laki vei qaravi ena tabacakacaka mai Ono, ka dua na mataka lailai, era cabe yani na Yavusa Turaga. Au raica tiko era laki tube kamunaga ka mera laki soro tiko era laki vakavinavinaka tiko e n Lotu. E a mani qarvi na kena vakasavasavataki ena yabaki sa oti ena ka 18 ni siga ena vula o Maji 2014, e qaravi taucoko kina na vanua nai tikotiko e Korovabea, ena koro i Raviravi, nonai sau e vakatalega na vanua erua areu mai soro tiko kina nikua.

Na yabaki oqo, era baci tale mai o ira, n dua tikoga ni lawalawa qase, era mai tube kamunaga era vakaraitaka tiko ni ra sa mai soro.

Dua na siga, au mani veisiko wavoki ena loma ni koro, matai ni vale au lai sikova na vale nei Iliesa

Saqasaqa. Keirau mani talanoa sara ena vuku ni veika e so, e a mai tara tu na vanua. O Naturu, o Natawase, ka ra sega ni dau vakadewataki nai tukutuku vei levu nai Talatala. Era mani nanuma me ra mai talanoataka vei au na wase ni vanua. Ena loma talega ni nodra vale l Nukucagina , ka ra mai maroroi tiko kina na Qase Levu vakacegu , nai Talatala Stanley G Cowled ena nodra tadu yani i Nabowalu, e ra tadu yani, ka laki qarava yani na cakcaka ni veivakasavasavataki.

E tekivu mai kea na cakacaka ni vakasavasavataki mani goleva tale e dua na qase o Tiko Vatu, kila na yaca e rogo levu tiko e dau buli sere ena noda vanua lomani e Viti. Ka tiko o koya ena kena vuvale ketitou laki veitalanoa. A tiko kina o koya ena time ni Southern Cross. Sa qai mani rogoga na duiidui ni talanoa mai veiratou na Southern Cross vata kei na vanuasa qai mai tuvaina kena masumasu ena loma ni vula koya.

Au mani gole mai Suva na nodra mai talevi na tokatoka yadudua, sa qai tekivu me matata main a cakacaka ni veivakasavasavataki me yacova na gauna keitou sa mani dua vata kina me 10 ni siga, me laki qaravi kina na cakacaka ni veivakasavasavataki, ia e vaka e ‘trigger’ tiko na Southern Cross. Me vaka eda donumaka tiko na Lako Yani Vou, e tuvatuva e Lotu Wesele l Viti kei Rotuma., na connectible plan, na cakacaka ni veivakaduavatatiki ka sa

qaravi oti ena vanua o Natuvu kei Najiliva. E vadeitaka na vanua vakadabeci vakavanua na veitokatoka, veidabeci vakadua nai tikotiko Vakaturaga e dolavi tale na nodra i gaunisala vakavanua ka ra sega ni dau muria tiko maiera sa cokodua tiko mai sa qai golw mai na lakolako kina velenivolavola e liu ka mai qaravi kina na cakacaka, ni vasuka vosa. Me vosakai ga na nona vosa nai Taltala Qase Vakacegu sa bale ena vuku ni vosa e mai tauca ena vanua o Naturu kei Najiliva. Ena sega tale ni dua na ka vinaka e tu se na basika ena loma ni vanua, era na marautaka ga vakalailai oti ga e lai seavu tale sa qai mani tuvatuva ka kin a Lotu qai cakacaka taki kina na rai e a vakaraitaki tiko mai e na yabaki sa oti ena vula tikoga o Epereli. Mai cakacakataka ga mai vakavotukana-taki kina me ka 10 ni siga n kena vakananui ni tu na galala kina o Viti mai Peratania, ka me tu galala talega kina na lewe ni vanuani Naturu kei Najiliva era a mai vakacalaka kina na Qase ni Lotu, bau lei kovei talega kina na qele ni Lotu me vakayagataka na Southern Cross.





# Final Prize-giving at Navuso as Secondary School makes way for bigger Agricultural Training Institute

Navuso Secondary School and Navuso Agricultural Training Institute held a joint prize-giving and graduation ceremony to mark the end of secondary education as the Methodist Church in Fiji focuses on upgrading the agricultural training provided to young people.

Below are excerpts from the address by Church General Secretary, Rev. Dr. Epineri Vakadewavosa who was chief guest at the ceremony.

This day has come a lot quicker than expected. It was in 2013 that the Church made the decision to phase out the Navuso Secondary School to make way for developments in the agricultural training school. The final prize-giving for the secondary school was expected to take place in 2017.

Yet thanks to our partnership and discussions with the Ministry of Education, the Ministry has recommended that this phasing out process to proceed much faster.

Next year those who are still to finish their secondary education will do so in our nearby schools, such as Lelean. I also understand that our secondary school teachers, who have served this community faithfully, have already been assigned to new appointments for 2016. The Church is grateful for the hard work of our teachers and thanks the Ministry of Education for their support and ongoing partnership, not just here at Navuso, but with our other schools around the country as we seek to work together for the benefit of the children of Fiji.



tional institutions. This year's Methodist Church annual conference, the Bose Ko Viti, resolved that 2016 will be the "Year for Education" for the Church.

We ask our parents and guardians to focus on their children's academic journey, ensuring they have support at home for their school attendance, their homework, projects and assignments and their studies.

We are also calling on all our stakeholders in our schools, students, teachers, staff, school boards and the church communities in which our schools and institutions are located to please work together, to strengthen your partnership and ensure our students have the right environments in school, at home and in the community to learn and develop into responsible, critical thinking and productive young men and women of faith.

The Year of Education will not be limited to our kindergartens, primary and secondary schools and vocational institutes. The church is committed to quality holistic education and so we will also be focusing on where we are today, Navuso Agricultural Training Institute, as well as the Davuilevu Theological College – where our Talatalas are trained; the Deaconess Training Centre in Samabula where our Vada Ni Turaga receive the training for their specialised ordained ministry and our Vuli Levu – the Methodist Lay Training Centre, where our lay members can receive special training for leadership in our faith community.

It is my hope that the focus of our Solevu during the 2016 Festival of Praising God Through Hymns and Gifts will be for the development of Vuli Talatala, the Deaconess Training centre, Vuli Levu and Navuso.

Already we are in discussions with Church partners from around the world on how we can further support and develop Navuso in line with its strategic plan and our Connexional Plan. We hope to finalise shortly a project partnership with the California / Nevada Conference of the United Methodist Church, USA for volunteer mission staff to provide training in dairy farming and for a milking machine. As we all know, Fiji relies on imported milk for our people.

The Church's vision is to raise the standard of dairy farming and increase the production of milk for the benefit of all Fijians. We hope to begin this project next year.

To our final graduates of Navuso Secondary School – congratulations! You have made your families and our church proud. Please remember that learning is a life-long journey. Please find ways to continue your education

and be the best you can be.

To our graduates of Navuso Agricultural Training Institute – the hard work begins now. You have learned much, in theory and in practice. You have already seen the fruit of your labours – in the crops you have harvested and the money you have earned. Now comes the time



2016 will mark the launch of Navuso as a fully fledged agricultural training institute that will not only benefit the Methodist community but the whole of Fiji, with new developments expected to take place. I thank Rev. Malakai and his team for the great work they are doing. The Navuso Agricultural Training Institute is an important part of our Church's Lako Yani Vou, our New Exodus. Our young people will have the opportunity to learn important skills that they can take back to their communities and not only put into practice, but share with others so that everyone can work together and benefit.



Our vision from the Church is that we can make use of the land that is currently being identified by our land registration and development unit to help our communities and our church through agricultural projects as well as allocate land for planting trees to offset the Church's carbon footprint as we work to respond to the issue of climate change. In this way we are working for both current and future generations.

Next year, 2016, is an important year for all our educa-



for you to go back to your communities and continue the good work you have begun here. Navuso will always be here to support you, assist you and advise you in the path you are now taking.

I would like to remind you and our high school students, and teachers that although you are leaving this place, you do not go alone – you go with our love and blessings; you go with our hopes and the gifts you have developed here; and you go with the empowering presence of God – whose wisdom and protection will always be there for you when you seek it. Congratulations again and may God bless you, bless us all and bless our dear Fiji. Vinaka.





# Leadership initiative aims to empower village church leaders to promote environmental stewardship

With communities facing declining natural resources, and increasing challenges meeting their food and income needs, the Methodist's Church of Fiji has partnered with SeaWeb Asia Pacific to help village church leaders take the lead in promoting environmental stewardship.

The innovative communications initiative launched on Galoa Island, where church leaders from nine villages in Bua and Macuata received communications training and outreach tools on natural resource management, including illustrated flipcharts, documentaries and a 10-minute video animation.

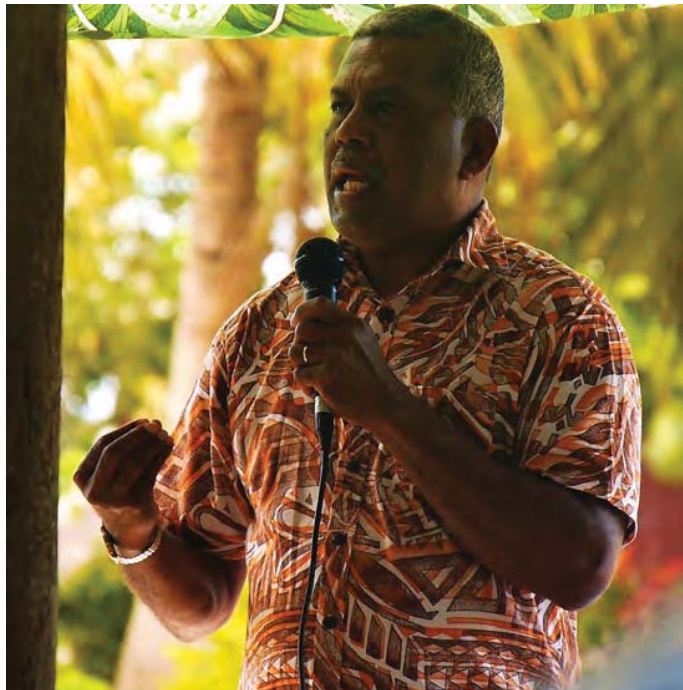
The Methodist Church and SeaWeb AP, a Suva-based communications NGO, also worked with the teams of village pastors, deacons and village headman to adapt the natural resource management messages for church sermons, village meetings, small group talks and Sunday schools.

"One of the pillars of the church is the protection of our natural resources. And church leaders in the villages are the best able to send the messages to everyone in the village," said Rev. Semisi Turagavou, Secretary of Non-formal Education, for the Methodist Church.

Turagavou presented scripture during the workshop that established the obligation of Christians to be good stewards of God's creation and also spoke on the meaning of leadership.

The 3-day workshop, which had a total of 35 participants, ended in a farewell church service that debuted the some of the new sermons and poetry created by the participants.

"I am so thankful that as a preacher I was able to attend this workshop, which had the vision to combine management of our resources together with the teachings of the church,"



said participant Apisalome Bolaciri, a deacon from Naivaka Village. "We have to go back and talk to our leaders, chiefs and families, and at our village meetings, of what we have to do to manage our resources as part of being a godly person."

Since 2014, SeaWeb AP, which created the 4FJ campaign, has worked with the Methodist Church to promote that campaign to boost *kawakawa* and *donu* fisheries in Fiji. This new initiative was a logical next

step, as communities are facing other natural resource challenges, in addition to these two fish, said Scott Radway, executive director of SeaWeb AP.

"Communities across Fiji are facing issues of declining natural resources that impact their ability to feed and support their families. This is something everyone knows, but we don't often see the level of change that's needed to reverse those trends," said Scott Radway, executive director of SeaWeb AP.

Despite continued outreach from government agencies and civil society, the short-term need for income often outweighs long-term sustainability, Radway said.

"We believe that as the church steps up to call for change, and helps promote simple solutions, we stand a good chance of seeing resource health in the villages improve," Radway said. "The Methodist Church deserves a huge thank for having this vision to lead not only the spiritual development of their members but the overall health and well-being of communities."

The village teams agreed to conduct a series of outreach events to engage their communities, and provide progress reports to the Methodist Church headquarters and SeaWeb AP. The Fisheries Department and Forestry Department joined the workshop to provide ongoing support as these communities decide to take actions, from establishing rules to limit such things as overfishing and unsustainable land use. The goal is to demonstrate that this partnership is a valuable investment to funders and the Methodist Church and SeaWeb AP can take the training and tools to village churches across Fiji. SeaWeb AP would also like to expand the training to include more religious denominations as interest grows.

## Nai Tukutuku mai na Tabacakacaka ni Vuli ni Lewe ni Vanua

**E Vola ko Talatala Semisi Turagavou, Vunivola ni Tabacakacaka ni Vuli ni Lewe ni Vanua**

Ea vakayacora na Tabacakacaka ni Vuli ni Lewe ni Vanua e dua na vuli ni kena maroroi nai Yau bula, ka rau vakaitavi vata kina kei na dua nai Soqosoqo [NGO] ka vakatokai na Seaweb-Fiji enai ka 4-6, Nov, 2015. Na vuli oqo ea vakayacori mai Galoa ena tikkina o Lekutu, Bua.

Ai Naki ni vuli oqo sai koya na kena rawa nira mai veitalanoa na noda lewe ni vanua kara vakayagataka vakalevu na noda waitui ena baravi kei Macuata-Bua. Era a tiko rawa ena vuli oqo eso na mata mai Dreketi, Navakasiga kei Burenitu, ka vakasakiti sara na nodra veitalanoa, soli vakasama kei na nodra sa tekivu kauwaitaka vakalevu sara na veika e sa yaco tiko ena nodrai qoliqoli.

E kauwaitaki vakalevu sara ena kena sa vakamawe mai na draki veisau enai wase ni vuravura oqo, ka vakauasivi ena nodra raica saraga na kenai vakadindina mai na veiyanuyanu veiwekaani e tolu oya: Tavea, Galoa kei Yaqaga. Na veika era raica, e sa dusia e dua na sikinala, ena kena rawa me vakayacori e dua na ka, me rawa ni sotavi kina na draki veisau eda sa donumaka.

Ia, na uto ni veika bibi era a veitalanoa kina na lewe ni vuli, oya na kena sa yali vakatotolo sara yani na vei sasalu kei na ika era a dau rawata vakarawarawa na lewe ni vanua. Na veika ea dau tu ena vei cakau lalai ka voleka, sa yali, ka rawa me laurai ena wasawasa titobu, ka dredre ni rawati mai vakarawarawa. Sa dau vakayagataki ga nai yaya ni nunu ena vanua titobu me rawati mai kina na sasalu me vaka na dri kei na sucuwalu.

E totoka sara na kena vakarautaki ka cicivaki na vuli, me vaka ni se qai matai ni gauna me rau cakacakavata kina na Lotu Wesele kei na Seaweb ena kena vunautaki ka tuberi na lewe ni vanua ena kena maroroi ka vakayagataki vakavinaka nai Yau bula, ka ni oqo e nonai solisoli ga na Kalou ki vei keda na tamata. Na veika kece sara e nona ga na Kalou, ka sa nodai tavi na kena maroroi ka vakayagataki vakavuku, ena kenai naki savasava, meda rawata vakatautauvata tiko kina na noda bula na tamata kei na veika bula era tu wavokiti eda.

Era marautaka vakalevu sara na lewe ni vuli na vuli oqo, kara kerea me vakalevutaki na vuli ena noda

vei-yasana kei na vei koro e Viti. E bibi na vuli oqo, baleta ni tarai vakatautauvata na yasana vakayago kei na veika vakayalo me baleta na kena maroroi na nonai yau na Kalou. Ni vakayagataki cala na nonai yau na Kalou ena kauta ga mai na cudruvi ka yaco kina na dravuisiga, ia ni vakayagataki donu, ena sala muria na veivakalougataki, ka basika mai kina na taucoko ni bula.

**NODA VATA NA MARAU NI SIGA NI SUCU KEI NA KALOU GATA NI YABAKI VOU**





# NA VULI NI LEWE NI VANUA

## NA KENA MAROROI KA VAKAYAGATAKI VAKAMATAU NA NODA I YAU BULA

**E Vola ko Talatala Semisi Turagavou, Vunivola ni Tabacakacaka ni Vuli ni Lewe ni Vanua**

### AI NAKI NI VULI

1, Meda rawa kila ka vakadeitaka ni yau bula eda vakayagataka tiko, e nona na Kalou  
2, Meda vulica ka veitalanoataka vakawasoma na sala eda rawa ni vakayagataka kina vakavinaka na nonai yau na Kalou  
3, Meda rawa ni cakacakavata vaka-lewe ni Yavusa, soqosoqo lotu, vei mataisoqosoqo kei na Matanitu ena kena taqomaki ka maroroi na veika e solia vei keda na Kalou  
4, Meda rawa ni tuvalaka eso na ka me vakayacori, ka vakavutukanataka yani na noda tatadra me baleta na noda vei siga ni mataka.

### NA BULA NI VEIWEKANI KEI NA VEITOKANI

Eda bula tiko ena dua na vuravura ni veitokani kei na veiwekani. Eda na sega ni rawa ni bula duadua, ka ni da a buli meda rawa ni veitokani kei na veika bula tale eso era tu wavokiti keda. Eda vewekani ka veitokani kei koya ka a buli keda[Vakatekivu 1:26], ia ena dua tale na yasana eda sa veiwekani kei na veika buli kecega ena vuravura [Vakatekivu 1:28]. Ena vuku ni tikina bibi oqori, eda lesi kina mai vua na Kalou meda maroroya ka taqomaka nai vakarau ni veiwekani ka vauca taumada na Kalou, mai nai vakatekivu ni buli kei vuravura. Ea cavuta ka vakadeitaka ga ko Koya, ni oqo edua na veiwekani vinaka sara [Vakatekivu 1:31]. Sa semati koya taumada mai na Kalou ki na tamata, ia sa lesia na nonai tavi me tomana tikoga nai rairai ni veiwekani kei na veitokani ena veika buli tale eso era bula wavokiti koya[Same 8:4-8]. Nai rairai ni nona veiwekani na tamata kei na veika buli ei vakadindina bula ni nona semati koya vakavinaka na tamata ki vua na Kalou. Ni cavuka se malumalumu nai sema oqo, sa laurai votu sara na kena i rairai ena nona veiwekani na tamata kei na veika buli. Ai naki levu ga ni veiwekani oqo sai koya na kena rawati na BULA ena yasa ruarua ni veiwekani kei na veitokani. Eda sema vu na Kalou, na Vu-ni-Bula, ia, eda sema talega ki na veika bula, ena nodra maroroi ka rawata vinaka talega na nodra bula [Joni 10:10].

### NA KALOU YALO KA TIKO KEI KEDA

E nona na Kalou na vuravura buli eda tiko kina oqo [Same 24:1], ka lewa talega na veika bula e tu ena loma ni wasawasa [Same 24:2]. E curuma, ka tiko sara talega ena veika kecega e bulia, e lewa, ka ni sai koya ga e Tamada [Efeso 4:6]. Sai koya na Kalou duadua ga, ka bulia na vuravura kei na tamata, ka sa tu na veika kecega ena qeteqete ni ligana [Aisea 45:12]. Sai koya duadua ga ko Jiova, ka sega e rau lewe rua kaya ena vuravura, e dodonu me kila na tamata kecega e vuravura ni sa levu ka kaukauwa duaadua ga ko koya [Aisea 45:5]. Na veika kece sara e vuravura ea bulia, ka nona talega na kena lewa, ia sa dodonu ga ki na tamata me vakatusa ni sa nona ga na Kalou na veika kecega [Kolosa 1:16]. Ena vuku ni vei tikina bibi e dusia vei keda nai Vola Tabu, e sa matata kina nai Tutu Va-Kalou kei na nonai tavi na tamata ena vanua ka sa biuti koya kina na Dauveibuli. E dodonu me dikevi koya tikoga na tamata ena rarama ni nona veiwekani kei na Kalou Yalo ka tiko vata ga kei keda ena vuravura[ Same 139:1-3].

Na gagadre titobu se na loma ni Kalou, e tu ga ena nonai Vunau, vakauasivi enai Vunai e Tini. Enai vunau oqori sa dusi koto kina na loma ni Kalou [Lakoyani 20:1-17]. Na veika e dodonu me vakayacora na tamata vua na Kalou kei na nonai tavi na tamata ki na veika buli tale eso. Ni vakayacori vakadodonu nai tavi, sa dau basika kina na Kalougata, ia sa dau yaco me cudruvi na tamata ke lako sivita na nonai yalayala vakatamata[Vakatekivu 3:17-18;12:3]. Ia, sa dau vakarogoca ka vakalewa na i lakolako ni tamata e vuravura na Kalou [Lakoyani 3:7-10]. E dau kalawa yani ki liu me vakayacora na lomana, me rawa ni kilai yalona kina na tamata ni bula tikoga ko koya, ka sega ni dau vakalaiva me rusa na veika ea bulia [Joni 3:16]. E gadreva ga me vakaitavivata kei koya na tamata ena kena qarauni ka maroroi na nona vuravura [Aisea 45:22].

### NA TAMATA- E I BULIBULI NI LIGA NI KALOU

E dodonu me laurai vua na tamata nai rairai ni veiucui kei nai tovo vata kei na Kalou, o koya ka a buli koya taumada mai nai Vakatekivu [Vakatekivu 1:26]. E dau vakayagataki na vosa ‘Veiucui’ ena vakasama ni Veiwekani kei na Veitokani. Eda okati na tamata meda veiucui kei na Kalou, ena gauna e taucoko tu kina nai rairai ni veiwekani Roma 8:9-10; 14-16]. Ia, nai valavala ca sa kauta laivi nai rairai kei na totoka ni veiucui kei na Kalou. E tolu na sala e vakatakila kina na tamata nai rairai ni nona veiucui kei na Kalou [Theodore Runyon]

Ai matai, Na veiucui Vakayago. Me laurai ena nona bula na tamata, nai rairai ni Kalou e qarava. Na Kalou e Yalo, ia sa kilai e vuravura ena veika era vakayacora na nona tamata. Era na vakabauta rawa vakacava na tamata ni ka dina na Kalou eda qarava tiko na tamata lotu Vakarisito e Viti? Na veika eda va-

kayacora e dodonu mei dusidusi sei vakaraitaki ni Kalou Yalo ka bula ena kedra maliwa na veika kecega.

Ai karua, Na veiucui ena i vakarau ni Veiliutaki kei na Veiqaravi. E solia tu ena ligada na Kalou na dodonu meda vakatulewa vakavinaka sara ena veika buli era bula vata kei keda ena vuravura oqo. Na dodonu meda veimaroroi ka veiqaravi kina vakavinaka ena veika e nona ga na Kalou. Na veiliutaki vinaka ena rawa mera kune marau ka tiko vinaka kina na lewe i vuravura. Na lewa dodonu ka maqosa, eda na rawata vakatautauvata kina na noda bula vinaka. Na lewa dodonu ka savasava ka sega ni veivakarusai se veivakacacani se vakabobulataki tale kina edua na ka, ka vakatokai mei bulibuli ni liga ni Kalou.

Ai ka tolu, Na veiucui Vakayalo. E dau taurivaki vakalevu na kena i balebale oqo mei vakamacala ni veiucui ni tamata kei na Kalou. Na Kalou e Yalo savasava, Yalo loloma, Caka dodonu, Vosota vakadede, Yalo vinaka etc, ia sa dodonu ki na tamata ka vakatokai me ibulibuli uasivi ni ligana me matanataka nai rairai ni Kalou tawa raici. Ni tiko se vakatulewa na Kalou ena bula ni tamata, ena dodonu me vuataka mai na vua vinaka, ka vakabasikataki kina na irairai dina ni Kalou Yalo e qarava. Oqo nai vakarau ni bula ena vakaduiduitaki kina na noda Kalou Yalo tawa raici, mai vei ira na kalou buli ga ka tu na kedrai vakatakarakara ena vuravura buli oqo.

### NA NONA VEIQARAVI RARABA

Na vuravura e vaka e dua na koro, kara bula veimaliwai kina na lewe ni koro. E tiko ena loma ni koro na vei-mata tamata duidui, e tu na kenai yau kei na veika era dau vakamareqeta na lewe ni koro se lewe ni yavusa. Era dau veirairai ka veikauwaitaki ka veivukei ena veika kece sara me rawa ni rawati kina na bula vinaka. Era dau qarauna na lewe ni koro me savasava ka tu vakavinaka na veika kece sara ena loma ni koro. Era dau duavata ena rarawa se na nona marau e dua na lewe ni koro. Era dau veitalanoa ka navunavucivata ena veika ena rawa me vakatoroicaketaka se laveta cake nai vakatagedegede ni nodra bula. Era dau tuvatuva-ka ka vakarautakata na vei bolebole ena qai yaco mai. Ia, sa dau tiko o ira era veiliutaki mera dusi sala ka veivakauqeti ena veika ena rawa me maroroya na nodra bula va-koro se matavuvale.

Nai tavi vaka-veiliutaki kei na veimaroroi, e nonai tavi ga na tamata ki na veika kece sara e bulia na Kalou [Vakatekivu 1:28-30]. E nonai tavi vaka-veiliutaki me raica na kena vakayacori vakadodonu se vakavinaka na nona lewa dodonu na Kalou ena vuravura [Emosi 5:24]. E dau tu vakarau nai liuliu me solia nai vakasala vinaka duadua me rawa ni tomani tikoga kina na bula, ka tu vakarau me saqata na veika e rawa me vakaleqa se vakarusu na veika e bulia ka vakarautaka tu na Kalou ena nona vuravura. E talai mai vua na Kalou me vakayacora ga na lomana ena kedra maliwa na veika buli [Douglas Meeks]. Me vakadrodroya ga nai valavala dodonu kei na lewa dodonu, me rawa nira maroroi ka taqomaki kina na nonai tokani va-ka-buli e vuravura. E dauniyau vinaka duadua na tamata ena vuravura oqo, ka nonai tavi ga me wasea se veivotayaka na nonai solisoli loloma na Kalou, me rawa ni rawati tikoga kina na ‘taucoko ni bula’.

### NA BOLEBOLE, ENA LOMA NI NONA VEIQARAVI

Na tamata e vagauna ka vakaiyalayala ga na nona tiko e vuravura [Dauvuna 3:1-2]. E bula voli ga ena dua na vanua yalani, ka vakatara na Kalou me bula voli kina



**All Photos—SEAWEB / MCIF Communications**

[Vakatekivu 2:15-17]. Na lewa ni nona bula e tiko ena ligai koya ka a bulia. Sa dau dede ga vakalailai na nona tiko, ia sa na lesu tale yani ki na nonai Vakatekivu [Jemesa 4:14]. E vakarau-taki tu na yagona me veiganiti se veirauti kei na vuravura buli e tiko kina. Ni lako sivita na tamata na nonai yalayala ena rawa me kila se kidava na yagona, ni sa tiko ena dua na vuravura, ka sega ni matau kina; e dau basika na rere kei na luwaiwale [ Vakatekivu 3:10]. Ia, sa dau tovolea na tamata me muria na vei sala duidui kecega me vakacegui kina na nona gagadre, ka veitalia e donu se cala na sala e sa muria tiko oya. E dau yaco na lialiaki kei na veivutuni ni sa butuki cala na sala, ia oqo e dau yaco ni yavavala tiko na Yalo ni Kalou ena loma ni tamata. Ia, sa dau sega ni vaka kina, kevaka e vakatulewa tiko ga na Vu-ni –Ca, ena bula ni tamata[Same 66:18-19].

Ni vauca se tavulona na noda lewa e loma na Vu-ni –Ca, ena qiqa ka rabailailai kina na noda raica na lagilagi kei na totoka ni vei solisoli e solia tu vei keda na Kalou. Eda na sega ni raica vakavinaka sara Kalou ena nonai Tutu vaka-Dauveibuli, ka ni sa na levu cake na noda raici keda ga vakataki keda[Vakatekivu 11:4]. Ia, oqo na ka e vakavuna na nona sese ka lako cala na tamata mai vua na Kalou, ka sai tekitekivu talega ni nona lecava na bibi kei nai naki ni veika e bulia ka conaka tu kina na vuravura na Kalou. E dau vakayagataka na Kalou na vosa: ‘tou’ se ‘medatou’ me rawa ni vakamacalataka kina nai rairai ni nodratou duavata, lomavata se cakacakavata ena kena buli ka vakarautaki na vuravura [Vakatekivu 1:26]. Nai yaloyalo oya, e dodonu me matanataka tiko na tamata e vuravura, me rawa ni vakaibalebale tiko kina na vosa ‘veiucui’. Ena rawa ga ni maroroi na vosa oqo, ke lako tani mai na tamata ena vosa: Au, noqu, se mequ, ka veisautaka na nona lewa e loma, ka okata na vuravura me vanua e tiko ka curuma tu na Yalo ni Kalou.

### NA KENA TAKOSIVI NAI YALAYALA

E dau vakatubu leqa ki na tamata ke lako sivita na nonai yalayala. Oqo me vaka na: saqati ni vakaro se na lewa; na nona nanumi koya ga na tamata; nona via rogo se dokai; na nona domona nai uku'uku ni vuravura; na nona lecava na nonai tekitekivu; na nona sega ni kila se vakalecalecava na Kalou kei nai naki ka a buli kina[Vakatekivu 3:6; Vakatekivu 11:8;Cakacaka 9:4-5]. Ni takosovi nai yalayala, sa dau sala muria, na kalou-ca ni bula, luwai wale, mavoa, na mate, na rusa, kawa-boko ni bula e vuravura. Ia, san a veisaqasaqa kina kei nai naki raraba ni Kalou me baleta na tamata, oya me vakatubu bula ka vakatawai vuravura [Vakatekivu 1:28]. Nai yaloyalo raraba e vakaraitaka na tamata mai nai Vakatekivu, sa dusia vakamatata ni sa dredre vua me maroroya nai rairai ni nona veiucui kei na Kalou. Sa i valavala ca na tamata, ka sega ni yacova rawa nai vakatagedegede ni ‘Vinaka Sara’ [Roma 3:23]. Ia, sai koya oqo na yavu levu duadua ka tadu kina vakatamata e vuravura na Kalou, ena bulai Jisu Karisito.

### AI SEMA NI VEIWEKANI VOU- JISU KARISITO

E raica ka rogoca na domo ni tagi ni tamata na Kalou ka gadreva me vakabulai koya [Lakoyani 3:7; Roma 5:8]. Sa semati vou tale na veiwekani ni tamata kei Kalou ena bula i Karisito. Mai na bula i Karisito, sa laurai votu kina nai rairai ni Kalou Yalo [Kolosa 1:15] Ko Jsui Karisito duadua ga nai rairai ni Kalou tawa raici. Sa semati na lomalagi kei na vuravura ena bulai Karisito [D.Bonhoeffer]. Ia, na tamata e dodonu me sema yani vei Karisito, me rawa ni matata kina vua na loma ni Kalou me baleta na vuravura.



# Na Draki Veiveisau ni noda Vuravura

E Vola Ko Ifereimi Dau  
Climate Change Focal Point, IUCN Oceania Regional Office



Flooding caused by sea-level rise in Tuvalu — All Photos: IUCN Oceania

**E**da vakila tiko oqo e dua na gauna ni veisau. Esa veisau na gauna era dau se kina eso na kau kei na gauna se vanua era dau basika kina eso na balolo ni vanua. Esa tekivu me kania vakamalua na matasawa na waitui. Ena so na vanua esa yali na veikakana mareqeti eso me vaka na via ena vuku ni kena sa curuma yani na waitui na veivanua era bula kina. Oqo e vakavuna tikoga na draki veiveisau ni noda vuravura ka mai kila raraba tiko ena vosa vakaperitania, me climate change.

Eda kila ni levu na leqa eda mai sotava tu oqo e vakavu tiko mai na kena sa sega ni rokovi na noda veiwekani kei na veika buli ka ra tu vakavolivoliti keda. Ena kena segati na toro cake ena bula vakailavo e da musuka vakasivia na veikau; eda qoliva vakasivia na keda wai ni qoliqoli; eda vakama vakasivia na waiwai ka sereka na kena kasi gaga me veisautaka na draki ni noda vuravura. Esa vakadinadinataki ni I vakarau ni katakata ena noda vuravura e toso cake tikoga. Na toso cake ni katakata oqo e vakawaicala-taka na wai cevata ka vakavuna me toso cake tikoga na I yalayala ni waitui ka mai kania sara na ua na noda vei matasawa.

Na IUCN e yavutaka na nona cakacaka ena ulutaga vakavavalagi oqo “A just world that values and conserves nature”. Ena rawa me vakadewataki oqo me “E dua na vuravura e rokovi ka mareqeti kina na I bulibuli ni Kalou”. Ena kena segati me valuti se vakaberaberataki na draki veiveisau oqo e tuva kina na nona cakacaka na IUCN ena vakasama ni “Nature-Based Solutions”. E kila na IUCN ni leqa eda sotava na tamata ena vuku ni draki veiveisau e tiko ga na kedra I wali ena veika buli ka ra tu vakavolivoliti keda. Na I wali oqo e wili kina na veika oqo :

1. Na kedra tei lesu tale na dogo ena veibaravi me taqomaka na matasawa kei na edra maroroi na veidogo ka ra se vo tiko me rawa me ra na maroroi keda tikoga

2. Na kena vakayagata na I vurevure ni kaukauwa me vaka na matanisiga kei na wai me qaqi kina na noda livaliva ka me sosomitaka na waiwai
3. Na nodra vulici ka vakadikevi na veikabula kece sara me rawa me kilai kina na ken aka sa dodonu me taqomaki kei na ke na ka rawa me ra vakayagataki. E maroroya tiko na IUCN e dua na I vola ka vakatokai na IUCN Red List ka ra volai kina na veika bula kece sara e vuravura ka ra sa vakadikevi oti ka dodonu me ra na maroroi. Oqo e vaka na qele boro damudamu se qele kawaboko vei keda na I Taukei. E ka ni rarawa ni levu na veika bula era sa kawaboko ka ra se bera ni vakadikevi rawa.
4. Na kedra veisau na lawa lelevu ni Matanitu me vakalawataka na veika na rawa me caka ena kedra taqomaki na veika buli ka da tu veimaliwai.
5. Na kedra taqomaki eso na veivanua mareqeti ka ra I sakisaki tu ni noda vuravura ena kedra toto-ka kei na cakacaka bibi ni kena maroroi tu na bula raraba e vuravura
6. Na kena dikevi me kilai vinaka na noda vuravura e vanua kei na wasawasa me rawa kina me vakatauci na lewa e matau ka maroroya na noda



Mangroves in Fiji — All Photos: IUCN Oceania

vuravura

7. Kei na veicakcaka tale vakaoya.

Ena 1948 a tauyavutaki kina na International Union for Conservation of Nature (IUCN). Na I soqosoqoqo era lewena vata na veimatanitu kei ira na I soqosoqo ena taudaku ni matanitu ka ra kauwaitaka na kena maroroi na veika bula ka ra tu vakavolivoliti keda. E tiko na kena valenivolavola liu mai Gland e Siwitisiladi. E tiko e Suva na valenivolavola ka qarava na Pasifika wili kina o Ositerelia kei Niusiladi. Na IUCN e tolu tiko na kena tabana levu ni veiqaravi.

E dua o ira na lewena; na veisoqosoqo kei na matanitu eso era sa duavata ni vinaka me taqomaki na veika buli ka ra tu vakavolivoliti keda. Era vakailavotaki ira g aka ra qarava na veicakcaka eso me maroroi kina na noda vuravura. Na kena I karua ni wasewase e rauta tiko ni ra lewe 15,000 na kena dau e vuravura ka ra lewena tiko e ono na Matabose ni Vuravura. O ira oqo e tiko vei ira na kila matailalai ni veika buli ka ra tu ena noda vuravura ka ra kena dau sara ena nodra kila. Ena veigauna e dau sega ni kilai kina na ka me caka era dau tarai o ira oqo na kena dau. Na kena I ka tolu sa ira era cakacaka ena IUCN ka sivia tiko ni 1000 vakacaca e vuravura. E rauta ni ra lewe vasagavulu era tiko ena valenivolavola e Suva. O ira oqo era kena dau ena veitabana duidui ni nodra veiqaravi ka ra tu me ra walia taumada na leqa se me ra vakauta na leqa oya vua e dua na kena dau ka rawa me walia vakavinaka na leqa ka tiko.

E marau ka vakavinavinaka na IUCN ki na Lotu Wesele e Viti ni rawa me wasea e dua na gauna vakaoqo me ra kila kina na lewe ni lotu na draki veiveisau ka sotava tiko na noda vuravura. E bibi oqo baleta ena levu na gauna na I wali ni vei leqa oqo e tiko ga vei kemuni na turaga kei na marama ni sa soli bula mo ni dauniveiqaravi ena kena taqomaki na noda vuravura. Sa vakanuinui tu na IUCN ni na kalougata ka mana tiko na sasaga ni Lotu Wesele ena kena maroroi na veika buli ka ratu vakavolivoliti keda me rawa me ran a maroroi kina na noda kawa ni mataka.



**God saw all  
that he had  
made, and it  
was very good.  
Genesis 1:31**

Yasawa Islands, Fiji ©Stuart Chape

**IUCN Oceania Regional Office:** 5 Ma'afu Street, Suva, Fiji Islands.  
Tel +679 3319 084, Fax +679 3100 128. [www.iucn.org/oceania](http://www.iucn.org/oceania)



# Care for the Environment a “Pillar of the Lako Yani Vou”

An excerpt from an article in the Fiji Times by Rev. James Bhagwan, Secretary for Communication and Overseas Mission

In the Methodist Church's Connexional Plan, one of the pillars is dedicated to stewardship and care of creation.

According to the pillar, humankind is part of the world we live in. The human centredness of our physical and economic developments has destroyed other creations and our physical environment. We are now reaping the catastrophic costs of our selfishness as shown on landslides, drowning of low-lying atolls and islands, soil erosion death of marine life and climate change.

According to the church's Wesley Division superintendent minister, Reverend Jeremia Waqainabete faith-based organisations respond to climate change in a deeper manner because they are accountable to God.

"While States and nations respond to climate change as a response to the threat it poses on life and existence, faith-based organisations approach mitigating and adapting to climate change as their responsibility on which they are accountable to God."

Rev. Waqainabete believes that this understanding lays the onus on these faith-based organisations to identify theological teachings within their respective communities of faith that will embrace environment consciousness.

"For the Christian church we are encouraged to reread the Bible. A good example of this exercise is the famous text of John 3:16; 'For God so loved the world.....'

world.....'

"This text is often presumed to focus entirely on human beings and the idea of human beings is the centre of the universe seems to be the accepted norm of reading the Bible. In this new understanding of rereading the Bible, God's love according to the said text shifts from human beings (man) to an inclusive and embracing mind-set that recognises and respect the due to all things.

"So in rereading the holy scriptures of any religious faith organisation with particular emphasis on inclusiveness, we begin to shift away from the mind-set that holds human beings as the centre of the universe."

Rev. Waqainabete considers this type of thinking in the same line as the thought of Martin Buber, Austrian Jewish philosopher.

"Buber challenged us all to recognise and engage with the world in an I-thou attitude therefore with respect of all things. This world view removes the I-it attitude which is often egocentric, high-handed, arrogant and disrespectful of others. In this new mind-set our respect for the environment and the universe reaches a deeper level."

How can we introduce this mind-set into society?

Rev. Waqainabete says at present the Christian community has come up with the "green Bible" wherein the word of God (scripture) lays emphasis on the environment awareness and the concepts of the green church where churches are encouraged to be observant of an environment-friendly existence.

"The Methodist Church in Fiji is at present engaged in reviewing her theological curriculum. The idea of this

review is to equip our theological students, who will eventually become talatala, with the knowledge and tool kit that can meet the thrust to mitigate this global threat of global warming which has arisen from the effects of climate change."

"For all faith-based organisations, I personally wish we all take this pathway in enlightening our members to the next level of faith commitment. In this understanding FBOs are challenged to formulate theological paradigms from their faith traditions which speak of holistic salvation and liberation that covers the whole spectrum of human and universal existence.

"This new theological perception definitely will be inclusive and embracing and amazingly it will also enable us to be tolerant, understanding and accepting to the vulnerable of society.

"In the MCIF's attempt to be proactive in the fight against climate change and global warming, plans are underway in the following practices;

1. Clean-up campaign — this will see that the whole nation is divided up according to divisions, circuits and local churches and the clean-up is co-ordinated accordingly. This program will be held four times annually in accordance to the quarterly season of Methodism.

2. Fuel emission audit — this again will see that four days are set aside for all Methodists to rest all motorised vehicles, machines and use public transport or walk.

3. Reforestation program — this will call all Methodists to a tree-planting project across the nation four times annually, again in accordance to the quarterly format.

4. The awareness campaign of the three "R"; Reduce, Reuse, Recycle with greater emphasis in the Wesley dictum of 'live within your means'."

SOURCE: <http://www.fijitimes.com/story.aspx?id=328420>



## Church joins Pacific People's Climate March

In the lead up to the COP 21 meeting in Paris, the Pacific People's Climate march showed we all need to unite and support all calls for serious action regarding climate change. Hundreds of people gathered for a march in Suva to show their support for the COP 21 meeting in France and call for a legally-binding agreement on addressing climate change.

The Methodist Church in Fiji was represented by Secretary for Christian Citizenship and Social Services, Rev. Iliesa Navialu, Secretary for Non-Formal Education, Rev. Semisi Turagavou and Secretary for Communication and Overseas Mission, Rev. James Bhagwan, who led the gathering in a prayer for climate justice.

Meanwhile in Sydney, Australia, the Fiji Parish of the Uniting Church in Australia joined in a church service before their participation in the march in Sydney which 1,000 Pacific Islanders marching with about 44,000 others.



Photos: MCIF Communication / Uniting World





# The Importance of Mangroves

**M**angroves are the rainforests by the Sea.

Mangrove forests, known as mangals, are highly bio-diverse habitats that host a large variety of unique organisms from barnacles and oysters to fiddler crabs, mudskippers or even near-endemics like Costa Rica's Mangrove Hummingbird or PNG's Sheathail Bat and various birds. They are also important nursery areas for many fresh water and reef fishes and attract a whole host of predators ranging from predatory fishes like the Mangrove Jack and Sharks to fish-eating birds like Egrets, Herons and Ibises all the way to a wide variety of reptiles like Water Moccasins, Turtles and Crocodilians, and mammals like Otters and Raccoons.

Nutrients and carbon from mangrove forests **provide essential support to other near shore marine ecosystems** such as coral reefs and seagrass areas, and enrich coastal food webs and fishery production. The physical presence of Mangroves along the coastlines and rivers also provide the **first line of defense against cyclones, high winds and storm surges**.

It is estimated that globally, mangroves provide at least \$1.6 billion, or US\$ 900,000 per square kilometer in ecosystem services annually. Such services include protecting foreshores, fisheries production and supply of building materials but also tourism, recreation and improving water quality.

Mangrove ecosystems are also one of the best, and largely overlooked Carbon Sinks.

In essence, Mangroves provide natural adaptation to the effects of climate change, serve as natural insurance against climate change, and contribute towards the global reduction of greenhouse gas emissions. They are thus Nature's answer to the effects of Global Warming.

As a consequence, conservation of mangroves and associated ecosystems has been identified as a key natural adaptation strategy and mitigation measure to climate change. Protecting these vital ecosystems also safeguards and enhances the livelihoods of coastal communities.

In the Pacific, mangrove habitats are acknowledged to be especially important to the traditional lifestyles of its people. Apart from the physically protecting the coastlines, they

are valuable sources of many different types of food, including fishes, crabs, prawns, shellfish, not to forget the seeds that are also consumed in many parts of the Pacific. Furthermore, Mangroves are an important source of firewood and building material for housing, as well as other products such as dyes that are used in masi-making.

Despite such values, Mangroves throughout the Pacific are being degraded or destroyed due to their use as rubbish dumps, overharvesting, reclamation to make way for tourist resorts, urban development, housing, and even due to the proliferation of squatter or informal settlements in the 'no-mans' mangrove areas.

The primary threats to all Mangrove species are habitat destruction and removal of mangrove areas for conversion to aquaculture, agriculture, urban and coastal development, and overexploitation. Of these, clear-felling, aquaculture and over-exploitation of fisheries in Mangroves are expected to be the greatest threats to mangrove species over the next 10–15 years. The consequences of this are catastrophic: as an example, it is estimated that the conversion of mangrove to aquaculture ponds could result in the release (from about 1,000 years accumulated mangrove sediments) of some 75 t C ha<sup>-1</sup> yr<sup>-1</sup> to the atmosphere over a 10-year period. This is 50 times the sequestering rate.

Climate change is also considered a threat to all mangrove species, particularly at the edges of a species range where sea temperature and other environmental changes may be greatest.

With a rise in sea level, the habitat requirements of each species will be disrupted, and species zones will suffer mortality in their present tidal zones and attempt to re-establish at higher elevations in areas that were previously landward zones. Mangrove species with a habitat on the landward margin are particularly vulnerable to sea-level rise if, owing to coastal development, their movement inland is blocked. Species that are easily dispersed, and grow or reproduce rapidly, such as *Rhizophora* spp may cope better than those which are slower growing and slower to reproduce such as *Bruguiera* spp, *Ceriops* spp, or *Xylocarpus* spp.

Globally, large stretches of the sub-tropical and tropical coastlines of Asia, Africa, Oceania, the Americas and the Caribbean are fringed by mangroves, once estimated to cover an area of over 32 million hectares – now, less than 15 million hectares remain – less than half the original area.

Between 20% and 35% of mangrove area has been lost since



approximately 1980, and mangrove areas are disappearing at the rate of approximately 1% per year, with other estimates as high as 2–8% per year. These rates may be as high as or higher than rates of losses of upland tropical wet forests, and current exploitation rates are expected to continue unless mangrove forests are protected as a valuable resource.

Given their accelerating rate of loss, mangrove forests may at least functionally disappear in as little as 100 years.

The loss of individual mangrove species is also of great concern, especially as even pristine mangrove areas are species-poor compared with other tropical plant ecosystems. A recent global assessment concludes that eleven of the 70 mangrove species (16%) are at elevated threat of extinction and will be placed on the IUCN Red List.

Particular areas of geographical concern include the Atlantic and Pacific coasts of Central America, where as many as 40% of mangroves species present are threatened with extinction. Across the globe, mangrove species found primarily in the high intertidal and upstream estuarine zones, which often have specific freshwater requirements and patchy distributions, are the most threatened because they are often the first cleared for development of aquaculture and agriculture.

Urgent protection is needed for two mangrove species that are listed as Critically Endangered, the highest probability of extinction measured by the IUCN Red List, *Sonneratia griffithii* and *Bruguiera hainesii*. *Sonneratia griffithii* is found in India and Southeast Asia, where 80% of the total mangrove area has been lost over the past 60 years. *Bruguiera hainesii* is an even rarer species and grows only in a few fragmented locations in Indonesia, Malaysia, Thailand, Myanmar, Singapore and Papua New Guinea. It is estimated that there are fewer than 250 mature trees of the species remaining.

Source: <http://mangrovesforfiji.com/mangroves/importance-of-mangroves/>

# Reduce, Reuse, Recycle

Reducing the amount of municipal solid waste we produce is by far the most effective way to reduce the flow of garbage into landfill. To be really effective, we have to incorporate the 3Rs – Reduce, Reuse, and Recycle – into our daily routine. This means reducing and reusing materials and packaging wherever possible. Materials and packaging that cannot be reused should be recycled at home, work and school. Individual Christians can help close the loop on recycling by purchasing recycled and recyclable products.

Over-consumption and the garbage it creates is a growing problem for today's society. Each year we recycle more, but we also create more garbage. It is a problem we all help to create, but not everybody is on board with also helping with the solution – consume less and reduce, reuse and recycle.

With a little more thought, we can all change our habits so that each one of us throws out less garbage. These small, but worthwhile changes may at first seem inconvenient, but soon they will become second nature.

## Reducing Waste

What we consume and the packaging it comes in create a huge amount of waste – over a tonne per household per year! Just 1 kilogram of aluminium generates more than 15 kilograms of greenhouse gas; producing a hundred household bricks generates over 30 kilograms.

## Easy first steps to help you reduce wastage

1. Buy products not packaging! Refuse to purchase products that use excessive packaging and materials.

2. Give the flick to one-off use shopping bags. Try to minimise the number of one-off use plastic shopping bags with re-usable shopping bags. And for those times when we just forget, wherever possible, reuse the plastic shopping bags to get as much life out of them before disposing or recycling them.

## Ways to make a bigger impact

1. **Recycle all material possible.** Check with your local council or state environmental authority to find what and where you can recycle. Just recycling paper and containers reduces waste to landfill by up to 27%. There are also collection programs for electronic waste (i.e. old computers, mobile phones and fridges), chemical waste and car batteries.

a. Get a compost bin or worm farm - Separate composting matter from other rubbish.

## 2. Buy and use Recycled products

a. Use sustainable paper products – marked with post-consumer recycled fibre. Or, where products have virgin fibre, look for the Forest Stewardship Council (FSC) logo.

b. Use recycled timber for building and buy furniture made from recycled timbers. Where products have virgin timber, look for the FSC logo

c. Buy secondhand rather than new items.

## 4 ACTIONS YOU CAN TAKE TODAY TO REDUCE YOUR CARBON FOOTPRINT

### 1. Install solar panels

Eliminate household emissions from electricity

### 2. Use energy-efficient whitegoods

Up to 50% reduction in household emissions from electricity

Before you purchase your next appliance, be sure to check out the energy efficiency rating which provides more detailed information about appliances' energy efficiency.



### 3. Use a triple-A rated shower-head

Up to 12% reduction in household emissions

### 4. Use energy-efficient light globes

Up to 10% reduction in household emissions

SOURCE: [www.wwf.org.au](http://www.wwf.org.au)





# Na Lewa Dodonu e Veivakacokotaki (Justice Repairs) Correctional Services Chaplaincy

Nai Vola Tabu e okata na Lewa Dodonu me dua na ka e bula, e veiwekani ka vaka-i-naki. E vutuniyau cake na kenai balebale mai na kenai vakarautaki vakabibi na tamata kei na vanua ni nona vei qaravi. E va (4) na ka e dau vakaitavitaki koya kina na Lewa Dodonu: **1. E Veivueti 2. E Veivakadodonutaki 3. E Veivakacokotaki 4. E vakadavora vakadodonu na ka.**

Sa rui bibi kina ena gauna oqo me da goleva na vakasama ni Lewa Dodonu ena rai ni **Veivakacokotaki**.

E yaga me da nanuma matua ni lewa dodonu kece e vakadavori sa yaga me vakacokotaka na tamata ka sega ni vakamavoataka na tamata. Ni veivakacokotaki na lewa e kenai balebale e veimaroroi.

Eda yacova e dua na gauna sa vaka e vakalakala na lewa dodonu ni kena lewai vakadodonu na veimavoia duidui ka ra vauci vakalawa ena keda maliwa. Sa dravudravua na kena cokonaki vakamatau na noda tiko ena gaunisala ni veidokadokai kei na vakarokoroko. Sa vaka e taracicila na liga ni kedai susu ena noda veidelani yavu vakaturaga kei na lotu. Sa vutucoqa vakayauyau na I tikotiko ni Veivakadodonutaki ena noda vanua ni sa dromu e lomada na lewe ni vanua ka vakabibi vei keda na lewe ni lotu Vakarisito ka levu duadua na kedai wiliwili ena Veivakadodonutaki.

E dau mositi keda eso na kisi ni sa tau oti na lewa vakalawa se nai totogi ni nodra vakacalai vakalawa me vica vata na yabaki ki loma, oti qai muri tu mai na noda qai via veivosoti na veibeitaki. Au dau taroga e vei na mataqali yalo oya enai tekivu ni gauna e kacabote kina na leqa.

E yaga me da vakabauta ni mavoia taucoko e dau yaco, e wapoliti tu ena vuqa nai yaloyalo ti-tobu ni vuravura vakatamata. E sega ni dua na leqa e yaco me yaco duadua vakataki koya. Na leqa kece era vaka wakadra; ka so na gauna ni vakeli na wakadra, sa waka ni leqa makawa ka da qai mai veiraimatalevu se veidusi tu ga ena kena dusi se vakalewai ka yaco me sega ni kauwaitaki na bula ka mai basika kina na leqa makawa oya.

Sa gauna me da sa ligavata ka cakacaka vata ena nodra vukei na noda era se qai kunekunetaka tiko vakamalua na sala cala ni nodra na qai vauci vakalawa kei ira era sa tiko ena vale ni Veivakadodonutaki ka sa tu oti nai tuvatuva ni nodra vakalesui tale kina nodra veidelaniyavu mai nai tuvatuva levu ni Fiji Correction Service. Sa vakadinadinutaki ni veivakacokotaki tiko nai tuvatuva oqo ka sa kerei ga ligada na lotu kei na noda veidelaniyavu me veisautaki kina na nodra rai na luveda ni ra vakila na katakata ni loloma veivakavulici mai vale.

Au vakabauta ni vu ni nodra sisi na luveda ena veika tawayaga ena gauna oqo, e vu mai na kena sega tu ga ni dua nai tuvatuva mai vale se me ra vakaososotaki ena ka e yaga. Ni sa sega nai tuvatuva vei keda nai tubutubu kei na noda veidela ni yavu, sa na tadola rabailevu kina na gaunisala ni vakaveitalia ni bula lewai koya vakai koya ka dua tu na matetaka ni kena adolavi na veigauna vakaloloma ni sega na veisau.



Sa toso tikoga na veiqaravi ena nodra tuberi ka vakarautaki na noda gone e loma. E lewe levu era a mai lialiaci ka so era veimurimuri ena nodra coko ena veika vakalawa ni veika era vakacalai kina.

Sega walega ni ra qaravi na luveda e loma, sa mai oti na kena talevi na I tikotiko ni Veivakadodonutaki e na noda vanua ena veiwasewase taucoko ni veiqaravi (Western Division; Northern Division kei na Central Eastern). Ia nai karua na tuvatuva oqo sai koya na nodra sa talevi saraga na vuvale nodra na liga ni veiqaravi na Ovisa ena Veivakadodonutaki. Sa qaravi oti mai na Nasinu Correction Centre ka sa tekivu goleva ena gauna oqo na Suva Correction Centre ka nanumi me na goleva na Mua I Ra kei na Vualiku ena yabaki vou.

Sa dua na gauna vinaka na noda sirova sobu na draki era sotava toka na vuvale ka ra liga ni veiqaravi ena Veivakadodonutaki. E rua voli ga na uto ni tukutuku ni nodra sikovi:

## Lotu

Na yalomatuutaki ni veika vakaiyau e rawati ena dela ni gauna ni veiqaravi.

Au vakabibitaka toka ni tukutuku e rua oqo e rau veiqaliali voli ga ka ni Lotu ena dau vakayalomatutaki keda. E dua tu na ka e cau kina na Lotu ena noda bula ni vakaramataka na yaloda ka



talave cake ena kena laki vakadavori donu na rai ni kena tuvalaki vakamatau na veika e baleti keda ena bula oqo mai na noda vakasama. Ke sa yago ca na yaloda, ena yago ca vakatalega kina na ka e na buyeraki mai na noda vakasama. Sa rauta me mai soqona na benu ni cakacaka vakavo nai tiko-tiko ni Veivakadodonutaki e Viti ena gauna oqo mai ira na wekada.



Au vakabibitaka tiko ena vuvale ni Veivakadodonutaki e vica na vosa veimu-lomulo na kena yaga me vakaramataka nai karua ni ka au vakabibitaka koto mai cake. **“KEEP SOMETHING FOR THE RAINY DAY”... PREPARE LIFE JACKET BEFORE RETIREMENT AGE”... EASY LIFE SAVES”**Nai tukutuku oqo e sega walega ni nodra na neimami vuvale, sa yaga me da vakabauta ni sai tukutuku yaga vei keda eda se cakacaka tiko ena gauna oqo (Vakamatanitu; Vakabani; Lotu; Dauteitei kei na so tale). Na vosa veivakayadrati oqo ena valuta na noda dravudravua kau vakabauta ni katuba ni kena dau kabote na veileqa lelevu sa yaco ena keda maliwa ena gauna. Ni da sega ni yadrava, sa dau dusi na noda vuvale ena loma ni noda veidusi; eda vakaloloma ena loma ni noda vakaloloma se eda vakasesei ena loma ga ni noda sese. Sa gauna me da sa yadra tale mada.

Sa mai liatamatataki oti vei keda na lewa dodonu ni noda lewai, sa qai vo ga oi keda. Ke sa liatamata oti ena noda dui valeni manumanu, au sega ni vakataratututaka ni na cabe na sautu ni veidelanigauna ni noda bula.

Sa mai tamata oti ko lomalagi. O lomalagi cava tale eda via vakadewataka tiko na veisoqosoqo lotu Vakarisito ena gauna, ka ni o Lomalagi sa davo ena kedra maliwa na manumanu. Sa curuma na draki vakatamata ka vakadavo sala matata ni noda rawati ni sautu ni bula oqo kei na bula sa bera mai. Eso era vakauti keda tiko ena so



na lomalagi tawamacala ka sega na kena dina ena vuravura vakatamata eda bula voli kina ena veisiga.

Au vakabauta ni na veivakacokotaki na lewa dodonu ni ka eda vakataulewa kina ena bula oqo me kauta mai sautu vakayalo kei na sautu vakayago.

u vakauta tale tikoga yani vei keda na macala ni wiliwili ka me veivuketaka kina na veiqaravi. Na veiwasewase matata ni kedrai tukutuku na wekada era tiko enai tikotiko ni Veivakadodonutaki ka na rawa ni na vukei keda me da veisemati kina ena gauna oqo ena noda veiqaravi.

Eda veivakananumi tikoga na qase ni lotu ke so na noda era vakacalai vakalawa era sa suka me ra laki cakacaka ena loma ni noda vanua ni veiqaravi; au vakanuinui tu ni ra na dausikovi se mataisoqosoqo lotu cava ga era lewena, me da kua ni dauyalani keda mai kina.

TOTAL OF 1733 INMATES INCUSTODY WITH (03) INFANTS & (01) PRE-SCHOOLER IN SAFE CUSTODY					
DESCRIPTION		APPROVED CAPACITY	CURRENT TOTAL	PERCENTAGE	REMARKS
Sentenced	Convicts	1156	1241	108%	91 above the approved capacity.
	Civil		06		
Safe Custody	Remand	331	486	147%	155 above the approved capacity.
	Detainee				
	A/Trial				
G/TOTAL		1487	1733	117%	153 above the approved capacity.



# LATEST CORRECTIONAL SERVICES STATISTICS FROM THE CORRECTIONS CHAPLAIN

## INMATES MUSTER SUMMARY (Note: 1. (03) Infants & (01) Pre-Schooler in Women Corrections Centre )

DIVISION	CON CAP	REM CAP	CON	REM	CIV	DET	LOCK UP	WR/HOSP	MUSTER
Lautoka	114	102	166	180	02		348		348
Ba	32	18	31				31		31
<b>Sub TOTAL</b>	<b>146</b>	<b>120</b>	<b>197</b>	<b>180</b>	<b>02</b>	<b>0</b>	<b>379</b>	<b>0</b>	<b>379</b>
Labasa	74	12	64	47	03		114		114
Taveuni	55		39				39		39
<b>Sub TOTAL</b>	<b>129</b>	<b>12</b>	<b>103</b>	<b>47</b>	<b>03</b>	<b>0</b>	<b>153</b>	<b>0</b>	<b>153</b>
Maximum	100	-	84	03			87		87
Medium	112	-	126				126		126
Minimum	160	-	152				152		152
PRC	40	-	65				65		65
<b>Sub TOTAL</b>	<b>412</b>	<b>0</b>	<b>427</b>	<b>03</b>	<b>0</b>	<b>0</b>	<b>430</b>	<b>0</b>	<b>430</b>
Suva	247	-	338				338		338
Women's	40	5	40	12	01		53		53
Nasinu	140	-	120				120		120
Levuka	22	4	16				16		16
Remand C	-	200		244			244		244
<b>Sub TOTAL</b>	<b>449</b>	<b>209</b>	<b>514</b>	<b>256</b>	<b>01</b>	<b>0</b>	<b>771</b>	<b>0</b>	<b>771</b>
<b>G/TOTAL</b>	<b>1136</b>	<b>341</b>	<b>1241</b>	<b>486</b>	<b>06</b>	<b>0</b>	<b>1733</b>	<b>0</b>	<b>1733</b>

## AGE GROUP

Division	<a href="#">16-20</a>	21-25	26-30	31-35	36-40	41-45	46-50	51-60	61-70	70+	LOCK UP
Western	51	69	70	47	39	39	30	19	14	1	379
Northern	19	18	22	20	15	22	21	14	1	1	153
Southern	3	53	86	92	71	44	31	38	12	0	430
Central & Eastern	117	141	136	96	85	63	30	65	25	13	771
<b>TOTAL</b>	<b>190</b>	<b>281</b>	<b>314</b>	<b>255</b>	<b>210</b>	<b>168</b>	<b>112</b>	<b>136</b>	<b>52</b>	<b>15</b>	<b>1733</b>

## RACIAL BREAKDOWN

DIVISION	EURO	P/E	I/FIJIAN	I TAUKEI	ROTUMA	CHINESE	OTHERS	MEL	MICRO	FORGNR	LOCK UP
Western	1	1	90	285	1	0	0	1	0	0	379
Northern	0	15	29	105	3	0	0	1	0	0	153
Southern	0	9	74	331	0	2	1	6	0	7	430
Central & Eastern	0	12	129	609	0	0	3	10	2	6	771
<b>TOTAL</b>	<b>1</b>	<b>37</b>	<b>322</b>	<b>1330</b>	<b>4</b>	<b>2</b>	<b>4</b>	<b>18</b>	<b>2</b>	<b>13</b>	<b>1733</b>

## PROVINCIAL BREAKDOWN

DIVISION	BA	BUA	CAKAUDROVE	KADAVU	LAU	LOMAIVITI	MACUATA	NADROGA	NAITASIRI	NAMOSI	NAVOSA	RA	REWA	SERUA	TAILEVU	ROTUMAN	OTHERS	INDIAN	LOCK UP
Western	67	5	18	16	17	12	3	37	19	4	1	31	10	5	40	1	3	90	379
Northern	6	13	33	6	5	6	13	0	5	0	0	4	8	3	4	3	15	29	153
Southern	32	9	19	37	43	22	15	8	14	10	0	33	18	9	66	0	21	74	430
Central & Eastern	36	13	52	51	115	61	21	21	50	8	4	29	30	5	120	0	26	129	771
<b>Total</b>	<b>141</b>	<b>40</b>	<b>122</b>	<b>110</b>	<b>180</b>	<b>101</b>	<b>52</b>	<b>66</b>	<b>88</b>	<b>22</b>	<b>5</b>	<b>97</b>	<b>66</b>	<b>22</b>	<b>230</b>	<b>4</b>	<b>65</b>	<b>322</b>	<b>1733</b>

## RELIGION BREAKDOWN

DIVISION	METH	CATH	A.O.G.	SDA	MUSLIM	HINDU	ANGLICAN	N/METH	CMF	ANCF	S/ARMY	PENT	BAPTIST	APOSTLE	REVIVAL	N/Life	COG	KINGDO	BUDIS	COC	CHRISTIAN	LDS	JW	WORD	OTHERS	LOCK UP
WEST	75	28	23	54	68	29	5	12	10	11	11	13	7	5	7	0	0	1	1	0	1	1	5	5	7	379
NORTH	44	31	8	9	13	9	0	4	0	4	1	7	0	6	0	2	6	1	0	0	0	2	0	0	6	153
SOUTH	133	24	52	101	13	35	0	2	10	4	3	15	0	0	2	0	4	4	1	0	1	2	5	3	16	430
Central & Eastern	236	85	81	148	17	63	7	5	22	29	2	20	5	3	2	0	1	0	2	1	9	5	7	5	16	771
<b>Total</b>	<b>488</b>	<b>168</b>	<b>164</b>	<b>312</b>	<b>111</b>	<b>136</b>	<b>12</b>	<b>23</b>	<b>42</b>	<b>48</b>	<b>17</b>	<b>55</b>	<b>12</b>	<b>14</b>	<b>11</b>	<b>2</b>	<b>11</b>	<b>6</b>	<b>4</b>	<b>1</b>	<b>11</b>	<b>10</b>	<b>17</b>	<b>13</b>	<b>45</b>	<b>1733</b>



# 2016: YEAR OF EDUCATION

**By Master Waisake Ravatu, Secretary for Education**

As I made the rounds of our schools early this year – only the 2 Richmond Schools left, it was plain obvious to me as an ex-Principal, that a lot of soul-searching and attention was needed to improve our schools to the status befitting a Christian Educational Institution let alone a Methodist one.

Amongst my findings were the following:

- (i) the rundown physical conditions of school buildings as seen by rusting/leaking roofs, peeling paints, broken louvres, damaged guttering, dirty/blocked drains, broken fences, etc.
- (ii) overgrown/untidy compounds
- (iii) old and broken furniture
- (iv) no coordination between our schools resulting in different schools doing their own things as they see fit
- (v) low performance in most of our schools
- (vi) low morale of teachers, etc.
- (vii) machines/teaching aids not available (e.g. Copiers, Computers, etc)
- (viii) absence of specialist rooms (e.g. science labs, Hall, etc)

I was convinced that something special needed to be done as the sorry state of most of our schools was a bad testimony of our faith-not only as Methodists but more so as Christians, an important fact in evangelism in multi-racial/religious Fiji.

As I prayerfully sought guidance on the issue, I was slowly but surely lead to the belief that what was needed was a collective effort by the Methodist family Fiji-wide, in lifting the standard of our schools to a Standard that befitted the Glorious and Rich-beyond-imagination God that we serve. After all, we brought education to our shores and needed, not only to regain the spirit of those pioneering years, but to take over again our lead status in Education – we are now playing second feedle to our Catholic brother.

I am thankful to our Education Board, Standing Committee and Annual Conference 2015 for resolving for the Church to have 2016 declared as Year of Education.

As I pen these lines, a steering committee tasked by the Board to come up with activities for 2016, had already met. Their suggestions would be taken up to the Board and later to Standing Committee in this month's set of meetings for endorsement.

I therefore seek the support of the Church to commit this issue in prayer as we await what courses of action the Church would be taking from January 2016.

Personally, I have a dream of the realisation of the following in the next 5-10 years.

- Identified Special Christian Character of our schools to be implemented and closely monitored so that we begin seeing the outcomes in the next 2-3 years.
- Our schools create a good balance in its programme
  - ⇒ Academic
  - ⇒ Co-curricula e.g. Sports
  - ⇒ Spiritual
  - ⇒ Student behaviour/discipline – our students to stand out
- Our schools look neat and educationally conducive with
  - ⇒ Buildings maintained and painted preferably in 1 set of colour
  - ⇒ All needed furniture and teaching aide/materials/machines provided
  - ⇒ OHS compliance
  - ⇒ Schools fenced with professional gates
- All our schools are organised and run smoothly by having common regulation/policies in a common MCIF Schools Handbook
- Passionate personnel with high morale serving in our schools
  - ⇒ Management
  - ⇒ Administration
  - ⇒ Staff (Academic/Ancillary)
- Supportive PTFA, Ex-Scholars, etc
- All schools working towards realisation of its Strategic Plan and Physical Master Plan 5-10 years
- All our schools have a minimum required standard

I am excited about the above and look forward for our collective effort on this issue from next year.

Thank you for your support this year and prayers and best wishes for the awesome coming year, our Year of Education.

## A TRIP DOWN MEMORY LANE

2016 has been declared our “Year of Education”. Already a select committee of the Education Board is to present a suggested programme/list of activities to the Board for final endorsement by Standing Committee for this momentous occasion – we pray that the MCIF, this once, will to revisit its prodigy (prodigal child?) after all, Education was brought to our lovely islands by the Church.

As we gaze forward in these early days of our New Exodus, into the unknown in the next 50 years it is fitting that we take the time to take a trip down memory lane with regards to the Church's educational journey in line with the Lord's advice to his people to “Stand at the crossroads and look. Ask for the ancient paths and where the best road is. Follow it and you will live in peace” (Jer 6:16). For this purpose I wish to refer to excerpts from a past Secretary for Education's (E. Kamikamica) Report.

Firstly, the MCIF was the vehicle through which Education was introduced into our beloved country – we were the pioneers in this vitally important field and held that position along with our Catholic brothers for some time. Way back in 1835 when Rev Cargil and Cross set foot at Tubou on 12<sup>th</sup> October preparation was already in the pipeline for the education of our people even though it was mainly concentrated on the Church's mission in evangelism.

From Tubou in Lau it found its way to Vanualevu then on to Viti Levu following the advance of missionaries. While classes were a far cry from what we have now, being meant for youths and adults for preparation for baptism, nevertheless it had taken root.

By the 1900s only Primary schools were around with Secondary schools not established until a decade and half later in 1914. In this regard, we not only pride ourselves in being the **pioneer in education** church but we also established significant firsts – the **first boarding school**, the **first technical/vocational school** and the **first teacher training institute**.

In 1934, the Methodist Missionary Society Commissioned the Manny Report which recommended the handing over, not only of most of its primary schools to local committees but also its teacher training institute to government. The former was done in the belief and expectation that the new committees would ensure that the special Christian Character of its schools would be maintained. We all know that the passage of time, entry of new ethnic groups and globalisation has seen to the demise of that noble vision until now, we only have 31 schools – 14 secondary schools, 17 primary school and 1 vocational school with a very sick society, judging from the many issues that have played havoc in our young people.

Did the Church elders make the right decision then? Did we lose the plot somewhere down our journey – I don't know! What I do know is if we indeed have valid reasons for our continued existence – I've been assured and am personally convinced we do, then we need to make concerted and much needed forays into Fiji's Educational landscape, to expand not only our numbers (32) but our coverage as well; a summary of our presence are as follows:

Rakiraki	- 1 primary
Ba	- 1 primary, 1 secondary, 1 technical
Lautoka	- 2 primaries, 1 secondary
Sigatoka	- 1 primary, 1 secondary
Serua	- 1 secondary
Suva/Nausori	- 9 primaries, 7 secondaries
Kadavu	- 1 primary, 1 secondary
Ovalau	- 1 primary, 1 secondary
Taveuni	- 1 primary, 1 secondary

The above, is complimented by the presence of 32 Church appointees/personnel (Chaplains/Deaconesses/RE teachers) in non MCIF institutions even though with limited influence.

Knowing where we are now, it is sincerely hoped and my prayer, that we will decide to make our presence felt from 2016 to honour the legacy of those who had made the ultimate sacrifice in this area.

## GBGM General Secretary meets Church leaders

Rev. Thomas Kemper, General Secretary of the UMC's General Board of Global Ministries was in the country recently for a series of meetings and discussions with Methodist Church leadership. He was accorded a traditional ceremony of welcome before attending a discussion with the Church secretariat where he discussed issues such as climate change and mission as well as opportunities for partnership.

Rev. Kemper and his wife Barbara also joined in the DTC College feast and graduation, Deaconess Commissioning and visited Dilkusha Girls Home. This was the first visit to Fiji by a General Secretary of GBGM.





# Term 3 2015: Report Card

## Special Meetings during Solevu Week

Given the very tight schedules of our schools personnel, we facilitated 2 sets of half day meetings during the week at Dudley High School using their presence at Toorak – a big saving on time and finance.

## Church Appointees – Monday 17<sup>th</sup> August (1 – 3pm)

School Chaplains, Deaconesses and lay RE teachers were in attendance to facilitate an “unpacking” session as to what constituted the “Christian Setting” clause regarding MCIF schools in our 1984 constitution. This was an attempt to have all our Schools observing the same Christian programme (environment) in this New Exodus. Note : The invitation was not given to our appointees in non MCIF schools as it had not been decided yet as to where/who they report to, also one of the reasons for my not visiting these schools, it is hoped a decision on this vital group would be made soon.

## School Heads / Management – Tuesday 18<sup>th</sup> August (9 – 12.30pm)

School committee Chairmen / Managers and Heads had a discussion session on the new direction for all our schools in this New Exodus. Furthermore we had discussions on the revision of our Education Department Regulation to be implemented in all our schools. Our gratitude to the President, Rev Dr Banivanua for his presence and closing message of our meeting.

## Ba Methodist High School Status

The Vice president and I joined the School Administration and Management Committee at the school in a discussion with the Honourable Minister for Education and his team on Friday 11<sup>th</sup> September regarding the MCIF interest in the school to be one of the Ministry of Education's Technical Colleges. After the session and much discussions afterwards, the Management decided that we should retain the present make-up of the school and not have it converted into a technical College; the 2 main contentious issues were:

We don't want to secularise our school completely as MOE had said it would take over wholly the administration of the school and thus would decide what would be taught – the school would lose its Christian Character and its emphasis on I-Taukei teaching, a concern as it's the only I-Taukei run secondary school in Ba.

We don't want to lose the academic streams, also one of the conditions by MOE.

2.

The onus is now on us to further develop its vocational streams and lift profile of its performance – a lot of work is needed there.

## West Trip with General Secretary and Vice President

I accompanied the General Secretary with the Vice President for 2 days on October 6<sup>th</sup> and 7<sup>th</sup> to visit some of our schools.

## Sigatoka Methodist High School

We met the Principal and School Manager at the Primary premises, thanks to Headteacher and Circuit Minister for the warm reception and morning tea. We saw for ourselves the crowded nature of the school with its 2 campuses, necessitating the \$2 million planned relocation to the sand dunes of Kulukulu. We pray this is fast – tracked from 2016.

## Nadroga / Navosa High School

We had a brief meeting at Valekau (Nadroga Division Superintendent's residence) and were briefed on the decision by the management and Province to handover the school – leased on MCIF land, to MOE for conversion to a Technical College in 2016. While we accepted their decision, we stressed the need to tread carefully on any agreement especially their interest in retaining the Christian Character of the school.

## Lautoka Methodist Mission High School

We ended our first day by meeting the steering committee of the new school at Lautoka at the coronation Church Hall in the evening where it was decided that:

- (a) the school, situated on church land next to Lautoka Methodist Primary School is to start in 2017
- (b) the name be changed from the original “Mua-i-ra” to Lautoka Methodist Mission Secondary School to facilitate Indian Division special request.
- (c) a representative of the committee be co-opted into the Education Board – Rev V. Soko was chosen.

## Ba Mission Hospital

While not coming under Education office, but definitely under General Secretary's – the tour being his, we made the rounds on this historical institution with some sadness and nostalgia and had a discussion session with the Medical Superintendent regarding options for its use once the new Ba Hospital (construction work already underway) was up and running.

## Veilomani Boys Rehabilitation and Vocational Centre

We completed our trip at the centre, meeting the caretaker administrator, I. Singh who had been looking after the 2 institutions since the passing away of his dear father, Rev S. Singh early this year.

We hope a replacement for his father would be there in 2016, freeing him to concentrate on his vision for the school.

## SMAF (School Management Association of Fiji)

In line with our attempt to improve our schools, I had requested our Schools managers to make an attempt to be present at this AGM for valuable good practices for this meeting at Rishikul (9-3pm) on Saturday 17<sup>th</sup> October. Many thanks to the 9 MCIF School Managers who turned up – I'm sure they found the meet helpful.

## Updates on On-going Matters

### Navuso Methodist High School Closure

We finally received confirmation of this long-awaited move last week from Permanent Secretary for Education, paving the way for the Navuso Farming Institute to go ahead from 2016. This brief report pays tribute to the Principal, his Staff and Students who would be relocated to other schools in 2016. Vinaka vakalevu for your time at Navuso.

### Davuilevu Methodist High School

While Standing Committee had agreed to the commencement of this venture from 2016, with 2 streams of Year 9 temporarily located at the Primary premises, we patiently await the response of MOE for our request for clearance to start, registration/establishment and staffing. The venture, part of 2014 Conference Resolution to start in 2015-2016, had been stalled by Housing Authority development work awaiting clearance.

## Recent Decisions

Recent motions by the Education Board that had been passed by the Standing Committee include the following:

### (a) Use of hire money for billeting

Schools are now allowed the full use of money from those who want to use their facilities for billeting. The hire charge is left to their discretion of management/administration (except Suva Schools during Solevu) but care must be exercised that users observe special character of our school.

### (b) Use of rental money from Billboards/Radio or Phone Masts

Schools are at liberty to make arrangement for contracts but this must be cleared first with Education Board before any signing. Furthermore, schools may now use 75% of the rental money – 25% to the Head Office, a reversal of the current condition.

3.6 Conference 2015 had agreed that 2016 be declared “The Year of Education” – a committee is currently working on activities to be carried out and your office is seeking for your prayers and support that we would make an initial impact for this cause in 2016-2017 in all our schools.

## Religious Education Curriculum review

### Review Teams

This huge undertaking is now currently underway with 5 separate teams reviewing at different levels i.e.

Team	Level	Coordinator	Members
1	Preschool	Mrs. Mario	Mrs Fatiaki (Dilkusha Boys) Mrs F. Koroï
2	Primary (Year 1 – 8)	BEACON MINISTRY	-
3	Secondary (Years 9 – 10)	Chaplain LMS	Deac Eta (Dilkusha) Deac LMS
4	Secondary (Years 11 – 12)	Chaplain BMS	Deac Luisa Deac Sala
5	Secondary (Year 13)	Deac. Baleisagale	Deac Annesly Chaplain JWC

## Timelines

It has been necessary to review our timelines due to

Much needed time for vetting of drafts to ensure accuracy and connectivity of lessons at different levels

Having 2 books – teacher's handbook/student's workbook separately requiring a lot of writing.

Period for trialling in schools in 2016

Availability of review personnel – they just being available, after a rigorous and busy school year, towards the latter part of Term 3.

2015 ..... Week 1 December ..... Draft 1

..... Week 3 December ..... Draft 2

2016 ..... Week 2 January ..... Printing of Drafts

..... Week 1 February ..... Workshop for RE teachers and  
Distribution of Drafts

I wish you all a blessed Christmas and a fruitful Year of Education next year.

## United Methodists join Fiji for 16 Days against Gender-based Violence

As part of the Sixteen Days of Activism Against Gender-based Violence – UMC missionary and Dean of Studies for Vuli Talatala, Rev. Dr. Jerusha Neal, preached at Holy Trinity Anglican Cathedral on "Break the Silence" Sunday. Rev. Wes Neal and Barbara Kemper lead an interactive Bible Study (through a method called bibliodrama) on women's empowerment and crisis response especially for the students and "radinis" (student spouses) of Davuilevu Theological College.





# TALANOA: Talatala Qase Suvavou

*O au na yacaqu o Kalivati Ravoka. Su cavu tu mai na koro mai Nailawa ena tikina o Tokamalu ena yasana ko Ra. Sa yabaki 70 na noqu bula me yacova na yabaki oqo sa na mai vakacegu tale tikoga ena I cakacaka vakai talatala.*

**Q: Ni talanoa mada nomuni susugi cake voli mai ena loma ni vuva le me yacova na gauna ko sa ciqomi Jisu Karisito me nomuni Turaga kai vakabula.**

Vinaka sara vakalevu na taro. O au, au susugi mai ena dua na loma ni vuva leerau lotu na qase ia na lotu ena gauna ya. Au mani gole meu vuli ena koronivuli mai Ba. Au a lai susugi tale vei tamaqu lailai o koya e vakatawa. Au kila ni noqu laki toka vei noqu ta lailai, e bulia cake tiko mai kina na noqu bula vakayalo. Au dau vakila na veigauna eso, edau vakatabui na vei Sigatabu. Au dau vakila na veigauna eso, edau vakatabui na veisigatbu, au dau liutaka na lai sisili. Oya e tini e valenisili meu laki vaculaki kina se au kana kuita. Ia au vakila e yaga vakalevu sara na kuita oya, e bula cake kina noqu bula vakayalo.

**Q: Vinaka ni toso tiko nodaru vakamacula, vakamacalataka mada mai na gauna ko ni a lesi kina ena nomuni kauta nai tukutuku vinaka kei na cava nai duidui kei na bolebole ko ni sota kaya ena gauna oya ka veiduitaka kai na duidui ena gauna oqo.**

Ena matai ni lesilesi vakalotu mai taura nai cakacaka vakai vakatawa, au a lesi ena loma ni cola I Ra. Se sega na gaunisala keimami se taubale na vodovodo au taura e dua na noti drokadroka, ya via rua na paudi ena gauna oya. Ia au marautaka nai lesilesi, au vakila ni dredre ia e veibuli cake tiko kina na Kalou yacova meu gole yani ki Davuilevu. Mai vakarautaki na vuli vaka lotu, ka sega nit u ni dua na koronivuli ni Lotumai Ra. Sa tekivu tekivu sra I kea na veikacivi ni Kalou ka sa qai vakadeitaka nai bolebole meu sa cabori au taucoko ki nai cakacaka. Au taura nai matai ni lesilesi vakaitalatala meu gole I Dabea meu lai tauyavutaka na cakacaka. Au lesu tale mai koronivuli, s abaci dua tale sa qai vakadeitaka na lesilesi meu gole yani ki Wainimala. Au laki yabaki tolu mai wainimala sab au dua nai lesilesi vinaka, sega tu na gaunisala ena gauna oya. Nai taublae ena loma ni colo ia eda raica ena gauna vou oqo. Sa rawarawa na veitosoyaki sa levu na ka vinaka sa yaco mai ia sa na yaga me da vakadeitaka tiko na noda vakabauta na Kalou kei na noda vakarorogo tikoga vua ni nona na vei kacivi.

**Q: Vakamacalataka mada eso na ka ko ni dau qarauna ena gauna ko ni dau kauta tu kina nai tukutuku vinaka**

E dua tikoga na tikina koula e maroroya na noqu I lakolako. Vaka me dau vakararamataka au dau vadeitaki au. Gumutua mo vakaraitaki iko mo vinka e na mata ni Kalou, na tamata dau cakacaka e na sega na ka me madua kina, wasea vakadodonu na vakavuvuli dina. Na tikina volatabu o ya e maroroya vinaka tu noqu bula ena noqu qarava na noqu I tavi. Au vinaka kina vua na Kalou se qarava na tamata. Meu qarava ga na Kalou na gauna au qarava kina meu wasea ga vadodonu nai vavuvuli dina.

**Q: Ko ni kaya tiko nomuni vakamacala mai cake, ni ko ni sa talatala qase tiko. E rawa beka ni ko ni vamacala taka nai matai ni gauna ni cabeta mai kina nai tutu ni lotu oqori me yacova mai nikua.**

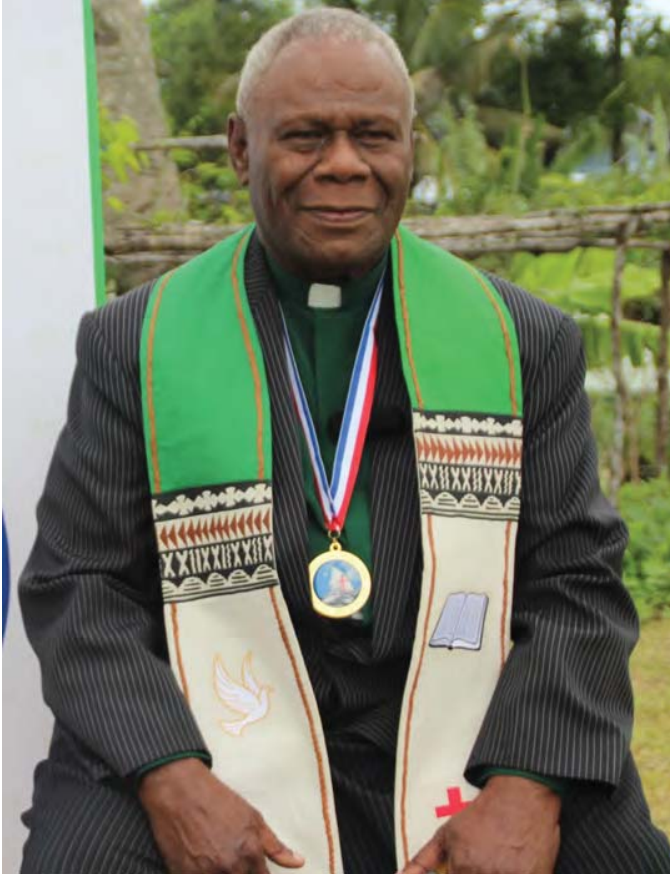
Au vakananuma lesu na 1993 kitou lai host taka na bosa mai Bua, ya na gauna au se talatala tiko mai na t/c ko Bua. Segai ni gauna rawarawa. E dabe kina na gauna ni Bose Levu na ulumatua mai I Bua, se Qase Levu kina o Manasa Lasaro. Na bosa au vakila ni ra sa tiko na qase, era sa bau raica tu niu sa cabeta cake nai tutu vakai Talatala Qase. Au a cabe ena noqu tutu vaka Talatala Qase ena noqu a tiko mai Bua ena yabaki 1993.

**Q: Varau mai cava tiko na nodaru veitalanoa, na cava na ka e dau guilecavi dredre kina ena nomuni lai kauta voli na tukutuku lekaleka e rawa ni o ni vakamacalataka vakalekaleka.**

Sa vinaka saka vakalevu, E levu sara na ka e guilecavi dredre, dua: na vinaka ni Kalou qo kei na nona Loloma levu, koya o ya au dausega ni guilecava rawarawa enai lakolako. E nai matai ni lesilesi e Wainimala, au vakila tu na dredre ni vanua, na taubale, nai votavota au dau taura toka ga e \$50.00 dua na vula. Ia koya au sega ni dau guilecava rawa, na dredre ya au sega ni taqea na ka e vakarautaka na Kalou.

Na kenai karua na noqu mai waraka tiko na noqu veiqaravi mai Rewa. Ni ra hostaka na Bose ko Viti, e tiko kina na Marama Roko Tui Dreketi. Ka tiko na dredre ni veimaliwai ena Matanitu kei na Lotu. Au sega ni guilecava rawa na noqu lai bogi dua ena loma ni cell mai Totogo, au raica tu na Kalou e sega tu ni laivi au, e tiko vata kei au ena bogi kei na siga koya.

**Q: Otio ti saran i taro au na tarogi kemuni yani**



**Rev. Kalivati Ravoka, Talatala Qase Suvavou**

**kina; Ni vakamacalataka mada mai na nomuni rai me ira nai Tabagone e Viti ni kua kei na cava ko ni via vakaraitakavei ira me soli mada e dua na gauna mo ni vosa kina.**

Io e veisau sara vakalevu na gauna ena gauna oqo. Kau vakila tiko niu sa tiko mai na tabana ni veiqaravi gone, eratou cakacaka vata na matanitu, vanua kei na lot. Na kena tekivu na veiqaravi ni tabagone e Viti me qai yacova na duri ni dua na Ministry sa vakatokai tu me Ministry of Youth ena gauna qo. Au raica tiko ni sa levu sara tiko na veisau. Ia na ka au raica tka ni se sega ni veisau na noda raici ira toka na noda tabagone, na vanua e cavu tu mai kina, eda kila tiko na ka eda vakadeitaka ena noda Vakabauta na Kalou ka da maroroya na noda veivewekan, ya na ka au rawa ni wasea toka ena veitalanoa oqo.

**Talanoa**

Vei kemuni na tabagone e Viti au gadreva meu bau talanoa tu me vaka ga na noda vakarau, sa dua na qase sa talanoa tu ga ena kena rai lesuvi na cakacaka.

Au nanuma niu a,...noqu vuli a sega ni...Au kalouca niu a sega ni caka vavinaka na noqu vuli. Segai ni baleta niu a sega niu via tosoi kina na vuli. Au sa gole sara tu I na koro, voleka ni yabaki va noqu musu dovu tu ena kor; au dau qaravi rau tug a na noqu qase, ena loma ni musu dovu, ya eda vakarorogo tug a vei ira na noda qase. Au vakila ni voqa mai kea na veikacivi ni Kalou ena noqu bula. Au sega ni gole ena dua na koronivuli ni Lotu ia sa koronivuli levu ga na noqu sa tekivu vakarorogo vei koya ena nona veikacivi sai koya na QAsenivuli levu duadua ga na Gone Turaga ko Jisu. Na levu ga ni noqu vakarorogo ga vua na kena tadola tug a na katuba ni toso ki liu. Au vakananuma nai Talatala Naroba, na noqu Talatala mai Nukuloa ena gauna oya ka dolava vei au na katuba..." I Kalivati mai, mai veitarogi...". Au laki veitarogi tu kei ira na qase ni Lotu, yaco mai na macala ni veitarogi, au bau rawati tu meu cavuti. Au lai veitarogi tale lai veitarogi yaco sara. Me vaka ga era totoka tu na nodra vakarau na qase ena gauna oya. Sa mai gaunisala vei au meu lesi vakatawa I vanua kula. Au yabaki tolu mai vanua kula era lai vosota e vosota toka na taubale ena gauna oya. Au sega ni guilecava rawa tu dua na vosa nei Talatala Nemanai Ramoce kirau veiqaravi tiko ena gauna oya. Dua na sigatabu au s alai vunau ena nonai tiko-tiko, o koya me lai vunau ena noqui tikotiko ni vakatawa. Sa taubale mai o talatala au sa vodo ose tu yani o au kirau sota sara ena delena sa tukuna o talatala "mai vakatawa, ni mai cegu mada". Kirau dabe sara me kirau cegu. Au sa raica saran i sa buno na ose ka sa buno talega nai Talatala, nai vakatawa lailai e mamaca toka ga baleta ni vakasaqara tiko na gaunisala rawarawa.

Sa dua talega na tikina au sega ni guilecava rawa na vosa ni veivakavulici mai ira na qase "Vakatawa kevaka o via raica na kalougata ni toso oqo(qusia toka nona buna) oti ga keirau sa masu. Koya saraga na vosa e vauqeti meu kua tale nivodoka na ose ena sigatabu meu bau taubale ena loma ni colo. Meu lai vunau. E oti ga e rua na yabaki, au sa vakila ni tadola nai lakolako, au sab au gole mai Davuilevu. Au mai vuli I Davuilevu era sasagataka nan qui cakacaka vakai vakatawa meu mai vuli. Na noqu I curucuru, nona yayani, na sulu, na kato me mai curu rawa e Davuilevu.

Na gauna kece ni siga ni vuli, au dau taro cakacaka tug a e loma ni koro mai Davuilevu me rawa ni saumi kina nai curucuru ni term ka tarava tiko o ya ena loma ni 3 na yabaki. Su sa raica ni tadola tiko na sala, e yavutaki tikoga ena vakarorogo vinaka vua na Kalou. Dau laviti au tiko nona vsa na Turaga "KOYA YADUA SA MURI AU, KAKUA NI MURIA NA LOMANA, COLA NA NONA KAUVEILATAI, E NA VEISIGA KA MURI AU."

Dua na I vosa ya au tautaukana tiko vei kemudou na tabagone noda vakarorogo vei koya na kena buli cake ena veisi-

ga. Au kila ena 1970, keimam sa dabe ena veitarogi yaco main a macala ni veitarogi au sa digitaka mai vuli talatala.

Au curu ena vuli talatala ena 1971, au vuli tiko kina me yacova na 1973. Na 1974, au sa mani lesi me'u laki vakatauyavutaka na tabacakacaka o Qomea. Au lai yabaki dua ga au lesu tale mai ne'u vakacavara na noqu vuli talatala ena 1975. Ni oti na vuli, au sa bau taura tu na noqu Diploma ni Theology. Au sa lesi sara i Wainimala, au laki toka e Wainimala ena loma ni 3 na yabaki, sab au vakarautaka na Qase me na soli vei au na sikolasivi me'u gole yani i Manila. Au kila ru lai yabaki dua mai Manila oya ena loma ni lesilesi I Wainimala. Au rawata mai Manila na Diploma ni Veiliutaki ena taudaku ni vei koro lelevu. Au vakila tiko ni sa kauti au e so na vola lailai ka vakayaragi taki tu kina na Qase qo na nona veiqaravi. Ni oti na mai toka I Wainimala au sag ole I Nadi. Au laki veiqaravi vaatabaki dua nai tabagone. Au lai Vunivola ni Nadi Rural Youth Council. Au vakila ni loma ni 3 na yabaki oya, e dua na cakacaka levu keimami cakava na tabagone mai Nadi kei ira na tabagone ena yabaki oya. Ne neimami dau rally wavoki ena vanua Sesevua na kai Yasawakei ira vo ka se neimami Vunivola Lev utu kina ni tabacakacakana Gone Turaga na Taukei na Vo ena gauna qo o Ratu Meli Saukuru.

Koya na toso oya e yaco kina mai me kerei kina na Bose Ko Viti me rua tale nai tikotiko ni Talatala. Dua mai Rukuruku, dua mai Saunaka, me dabe tikoga ira na Rewa e Nadi. Ia, e lewa ni Bose ko Viti me'u laki tauyavutaka na bosa oya. Au lesi kina na Rukuruku ena 1981 me yacva na 1985. Gauna vinaka na laki tauyavutaki kina na Tabacakacaka o Rukuruku. Au toka mai kea ena yabaki 5 mai vakadaberi na noqu vale ni cakacaka sega ni gauna rawarawa. Lai yali kina dua na neirau gone o Reni. Ia, sa oti mai Rukuruku, au lako sarai Batiki. Au lesi mai Batiki e dua talega na lesilesi vinaka ya baleta niu kila tiko ni'u sa varau lako tiko i Sinai ena vula o Veverueri me'u sa kacivi tale mai. Ia na Bose ni Komiti ni Leqa ni Januери sa mani vakarogotaki talega yani. Sa na dei tikoga I Batiki me 5 na yabaki. E sab u dua nai bolebole vinaka. Au sa tukunavei Radini Talatala me guilecava na lako i Sinai, keidaru daru qaravi Batiki. Yabaki 5 mai Batiki sa dua na ka vinaka na nodra organize taki nai tabagone mai Batiki. Au nanuma tu ni sa tao na Paini mai Batiki mai vei dua na Turaga ni vanua. Au sa qai tukuna vua na turaga Toribau. Me kakua ni leqa o ira nai Tabagone era tu qo. O ira na tea mai Paini ena nodatou yanuyano o Batiki. E bula na rally ni mataveitokani ena vei vula. Keimami dau cawiri ena loma ni koro na taqe ni wai sasamaki e na loma ni koro era marautaka na tabagone, tini na teitei ya so na veiqaravi au qaraba mai Batiki.

Au sa mani lesi I Bua. E viavia vaktka oya na drake mai Bua, me'u sosomitakae dua na Qase keirau veisau e gloe mai Batiki ka'u gole yani ki Bua. E a lai 3 na yabaki mai Bua, keitou a laki vakadabura rawa na Bose ko Viti ena gauna ni veilitaki ne Rev. Manasa Lasaro, a Qase Lev tu kina e na gauna koya. Gauna vinaka, gauna vinaka na veiqaravi tu kei Tui Bua ia e tolu ga na yabaki. Era sab au nanuma na Qase me'u cabe cake kinai tutu vaka Talatala Qase.

Matai ni noqu lesilesi vaka Talatala Qase, au lesi sara ki Lakeba mai Lau. A dua na bolebole levu na lesi oya. Ni'u sa qai lesu ga me'u Talatala Qase, au sa lesi sara i Lau, baleta na lesilesi i Lau era dau lesi kina na Qase. Ira sa qarava mai n wasewase era dui gole ki Lakeba. Ia sa dua nai bolebole levu e vica talega n aka au vulica kina ka sa tiki tikoga ni nona veivakarauta ki na Kalou. Sa oti e yabaki 5 ami Lau, au lesi sara kina mai Bau. Au mai yabaki 5 tale I Bau. Sa ddua na gauna vinaka ni da mai toka ena yanuyano vakaturaga mai Bau ena veiqaravi ena loma ni yabaki 5. E sega ni dau yali rawana noda tu taka na noda qarava nai tabagone ena veivavou au lako voli kina. Sa oti e yabaki 5 i Bau, sa lesi sara I Rewa, au lai yabaki 6 mai Rewa, au lesi i Rewa qai koto kina e dua nai tavi levu me vakalatilati tiko o Maravu. E dina ni muri na gauna vakalawa ni sac ala na nona tiko ena loma ni bai ni cakacaka. Ia, nai tavi levu na qaravi mai Rewa, o ya kena vakagalalataki na loma ni bai. Sa mani nanuma tu na Bose ko Viti meu gole tu mai, sa mai 6 na yabaki qo I Suvavou. E a dodonu me'u yabaki 5 ga me'u sa lesi, ia au vakavinavinka ena Bose ko Viti. Na nona nanuma na Qase me sa mai 6 ga, meu sa yabaki 70 me'u sa qai cegu yani vakadua. E dina au mai toka I Suvavou mai qaravi kina eso nai tavi, sa mai wawa vakadromusiga tiko ni cakacaka me'u mai toso vata toka kei ira na tabagone I Suvavou. Sa sala vata tiko e na gauna oqo. Sa noqui tavi toka ga, nai vakasala ira toka dusimaka toka na sala mera toso ki liu na gone. Ya n aka au marautaka vakalevu. Au mai toka I Suvavou, mai kana tiko ena tokatoka oqo ena 2013. Au marau ka vakavinavinka ni sa yavala tiko. E na vula ko Okotova, sa na sobu toka na duru, vakanuinui vinakatiko vua na Qase ena muri mai ena na nona vakacavara na kena mai cokovakataki nai tikotiko ni lotu oqo.

Au vakavinavinaka enai dara tiko. Oqo na wabale e solia na Bose ko Viti, me nona nai Talatala Qase. Ena biu tiko mai Suvavou, ia na metali ga e tiko oqo. Qo e sega ni metali ni 100 m, qo na metali ni cici ballavu na veiqaravi tiko kina. Oti oqo, au sa vakacegu ia au sa taleitaka tikoga na solia na sala vinaka vei ira na tabagone era na kauta yani na lotu ena veigauna ni mataka. Au nanuma ni sa na vici rauti au ga nai talanoa ena sigalevu e daidai. Sa vinaka saka vakalevu.



# Church Members Discuss Issues Challenging Their Faith Journey with Christ

By Safaira Veitomyaki

The Nasareci Methodist Church in Nepani conducted a mini symposium on the 5<sup>th</sup> of September as part of the church's 40<sup>th</sup> Anniversary Celebration.

The event organised by the church's 40<sup>th</sup> Anniversary committee, led by Mr. Viliame Rabici, aims to educate its members on the issues challenging our faith journey with Christ.

The event which was conducted in the i-Taukei and English language included four Guest speakers, Reverend Simione Bikai, President of the United Methodist Church - Fijian Division, U.S.A, Manager of the Telecom Fiji Limited Mr. Samuela Vadei, Assistant Police Commissioner Unaisi Vuniwaqa and South Pacific Association of Theological Schools (SPATS) President, Reverend Rusiate Tuidrakulu.

The four keynote speakers spoke on different issues which are known to pose challenges in our faith journey with Christ.

Rev. Simione Bikai speaking on the theme "*Promoting the Church as an Agent of Change: A Mega Church or A Biblically Healthy Church?*" said, there are many mega churches in our world today and set America as an example of a country where there's a lot of mega churches due to the methods of teachings and preaching implemented by the churches. He says that having mega churches is not a bad thing but the members' spiritual well-being is of high concern when it comes to building a biblically healthy church, speaking in the i-Taukei Language said,

*"E tu na isoqosoqo lotu lelevu e ra kaukauwa sara e na nodra cakacaka, e sega ni ca oya, vakatalega kina o keda na veisoqosoqo lotu lalai, e sega talega ni ca oya. Mai Amerika sa levu na vei soqosoqo lotu lelevu, ia e levu na gauna era vakayagataka na veivunau se na veivakatavulici ka vakauqeti kina na yalo ni tamata me ra curu kina isoqosoqo lotu e na cakacaka ni veivakalotutaki."*

***("There are many mega churches whom have grown in strength through working together, which is not a bad thing, and we also have small churches that is also not a bad thing. In America, there are many mega churches that use different methods of teachings and sermons to cause a change in the minds of people into becoming members of the church".)***

He added that the churches fail to preach the truth about sin but preach on the financial aspect of life which is more pleasing to hear than to be told the truth about their sins, this may sound unpleasant to some causing them to leave the church. He reminded the audience that only God should be pleased when we preach His

word and not man.

*"Era vunautaka e levu na ka me baleta na iyau ka sa dredre vei ira me ra vunautaka vakadodonu na l valavala ca baleta e ra na sega ni taleitaka na tamata ka ra na lako tani mai kina mai na nodra isoqosoqo lotu". E dodonu me vakalomavinakataka ga na Kalou e na gauna e da vunau kina. E dodonu me ra vakaiyagati na ivavakoso e na Vosa ni Kalou."*

***("Many mega churches preach more about the financial aspects and have difficulty in preaching the truth about sin which may cause its members to leave the church". We must learn to please God alone when we preach and the Word of God shall serve as a weapon to protect them")***

He further elaborated on the theme and ways in which we can build a biblically healthy church, which is through the right use and teaching of the word of God. Through worship, praying and respecting the rights of the less fortunate, and letting their voice be heard in our society.

Second speaker, Mr. Samuela Vadei spoke on the *Impacts of Climate Change on the Church: A SWOT Analysis*. He defined climate change as "the disorder brought to the environment caused by human's conduct and behaviour. The change is related to Human's spiritual impurity".

"We are living in a world made perfectly by God and I believe that right now there is a problem in the world or the environment that we are living in".

He compared the problem of climate change on the environment as a ship on a harbour where it was built and is encountering problems which could have been resolved by the shipbuilder. He said that the people on that ship are still trying to find solutions to the problems on their own.

"It is like we are all on a ship still on the harbour where it was built, the ship has been encountering problems, and people are running around inside the ship trying to find a solution to the problem, forgetting that they are still on the harbour where it was built on and the shipbuilder can easily solve the problem but the people refuse to seek his help" he added.

In his Christian response to climate change, he said that we must try and turn away from our sinful ways as this is a major reason we are encountering problems of climate change not only on the environment, but also in our society and in the church.

"God created a perfect world, a perfect environment and also a perfect person and gave two job descriptions to the person as stated in Genesis 2: Firstly, to *work it* and secondly is to *keep it*. The perfect world comes into a crash or collapse when the job description is not followed as stated

in Genesis 3. This is a sign of impurity as was made when Adam and Eve ate the forbidden fruit, then to the murder of Able by his brother Cain and by this he was marked. This is where climate change first began. God cursed the land for man's wrong doing (Hosea 4)". However, also in Genesis 3 God provides a restoration and rehabilitation plan for His people, as stated in Jeremiah 17 and Isaiah 1.

He ended his lecture on a SWOT analysis, reminding the listeners that God is in control, He is the creator of the universe and is omniscient, omnipresent and omnipotent. Man's weaknesses lies on temptation in that man are easily tempted. God is always willing to talk to us and save us which is a great opportunity that has been provided to us and Satan will remain a threat to all Christian believers.

Another issue discussed was the *Root cause In Current Trends of Crime and Deviance in Fiji* noted by the Assistant Police Commissioner Unaisi Vuniwaqa.

Some of the root causes of crime in Fiji include alcohol abuse, high consumption of kava, drug abuse, and prostitution and also the easy access of transportation or movement from one place to another which is a major cause of recent crimes in Fiji.

"There are crimes being committed in Vanua Levu and the perpetrators are leaving in Viti Levu. This is due mainly to the easy access of transportation between the two main islands. It has been happening in Viti Levu where the perpetrators are in Suva and they travel down to the west to commit crime and come back on the same day, without being noticed making people think that the perpetrators live in the same area. This has been the new trend in recent crimes committed", she said.

She added that the police have been working very hard to minimise crimes in Fiji and this cannot be done by them alone. She urged the members that we also have a part to play in our community, our society in combating crimes by being the eyes and ears of the Fiji Police in the community.

"The Fiji Police has been doing there job of combating crime in Fiji but in order to do it well we need your cooperation to be guardians - be the eyes and ears of the Fiji Police in your community".

Reverend Rusiate Tuidrakulu of the SPATS spoke on the *Emerging Lifestyle Trends and its Impact on our Faith Journey*. In his lecture stated how our different lifestyles and the changing times impact the way we worship.

The mini symposium ended with a panel discussion whereby the listeners expressed their views on the topics discussed and its impacts on the church and a resolution on the four topics was formulated as part of the churches plan for the 40 years celebration.

## METHODIST HOLDING TRUST TO UNDERTAKE COMMERCIAL DEVELOPMENT IN JOINT VENTURE WITH ITAUKEI FUND TRUST

The Fund Trust Joint venture (a joint venture between the iTaukei Trust Fund Board and the Methodist Church in Fiji Holding Trust) announces the signing of the Management Agreement with the Carlson Razidor Group of Hotels for a 130 room NexGen Park Inn® by Radisson`l at its proposed commercial complex development in Suva. The Park Inn by Radisson will occupy around 8,000m<sup>2</sup> of the 16,000m<sup>2</sup> commercial development. The other 8,000m<sup>2</sup> is to be let out for shops and offices.

The eight storey development is located along Stewart Street and St Fort Street within Suva City's CBD.

Carlson Rezidor Hotel Group is one of the world's largest and most dynamic hotel groups, with operations in over 110 countries and territories. The Group already has a presence in Fiji in the Radisson Blu Resort, Denarau. The signing

of this Agreement signifies the Group's continuing confidence in the Country.

The NexGen Park Inn® by Radisson is a midscale hotel brand that is dynamic, young and truly tuned in to what really matters to the modern consumer: a hassle-free experience, a good comfortable bed in a clean and safe environment, and unexpected touches of iconic and contemporary design. NexGen Park Inn® by Radisson hotels are designed to offer guests Choice, Connectivity and Community at a price they are willing to pay

For the non hotel commercial area, there is street front retail space along Stewart Street with office spaces available on the floors above.

The plan is to have the construction commence second quarter of next year with the opening of the hotel in the second quarter of 2018.



Mr. Isoa Kaloumaira of the iTaukei Trust Fund Board discusses the project at this years annual conference **Photo—MCIF**



# MLTC Review Means Empowerment for Laity

## *Excerpts from General Secretary Speech at MLTC Graduation*

For too long, the Methodist Lay Training Centre and Young People's Department have had to share resources. It has been an unfortunate example of the lack of balance in our church between the roles of the clergy and empowerment. That is all to change as part of the Church's Lako Yani Vou.

In his opening address to this year's Annual Conference the Qase Levu shared that In the last fifty (50) years, the Methodist Church in Fiji was somehow caught between the need to build strong Institutions/Communities and Building strong Man or Individuals. Our vision for the Lako Yani Vou church, will try and focus more on the need to build strong communities/institutions rather than building strong individuals/strong man mentality.

Part of this focus is the on-going discussion of the separation of the YPD and MLTC. It was resolved at the annual conference this year that this discussion is to be taken to the Divisions for further discussions, and to be brought back to the 2016 Conference for final assessment. While there are some concerns, the benefits of separating the two departments are significant. The main significance is that this would enable the MLTC to focus on the empowerment of our lay members – those in the vavakoso, our congregation, that feel called to serve God in the church, without entering into full-time ordained ministry. More importantly it would provide the balance within our church which is in line with our understanding of the priesthood of all believers. This is not a

new thing for us.

While we often focus on our Wesleyan Methodist missionaries from England and Australia and their work of spreading the gospel in Fiji, we sometimes forget that it was iTaukei lay missionaries who were most of the time, the first ones to take the good news to many places in Fiji. Not far from here, on the island of Viwa, is the first training centre for lay missionaries or lay helpers for the European missionaries, established by Rev. John Hunt. From this island many lay helpers were trained to assist the missionaries. These were the early type of Vakatawa or Catechists. Not being ordained ministers did not stop them from risking their lives to share the gospel.

There is a well-known story of how the paramount chief of Nadroga, Na Turaga Na Kalevu came to get a missionary to teach his people. When he arrived in Viwa, the missionary and his able-bodied lay helpers were away. The only person left was an old leper. So Na Kalevu brought this man to Nadroga. The leper, we are told, did not survive the journey, dying somewhere along the way. However,

er, he was able to share enough of the good news to convert the Kalevu. When the missionary finally visited the Kalevu, he found this High Chief wearing clothes of a dead leper, as his sulu-ni-lotu, as sign of his conversion. Our vision is to provide the best possible training to not only our ministers and deaconesses, but also to our

lay people who wished to be equipped to serve God in the Church. There are discussions around the new curriculum and qualifications which students of Vuli Levu will have in the near future. All this is part of empowering our lay members and reminding ourselves of the importance of Lay Ministry. Being a vakatawa, a Lay Pastor, is a calling of itself to serve God in the Church. It is not to be only a stepping stone towards being a minister. It is a ministry in its own right.

But Vuli Levu is not only about training Lay Pastors. There are important training programmes here which serve our communities by equipping our members to be good servants of God in the community. As the church also continues to develop its vision of a Methodist university, MLTC will be one of the key components of this vision – not only in training our Lay Pastors but also in terms of early childhood education – as we have here among our graduates today, and perhaps returning to primary school teacher training which Davuilevu was the first to provide in Fiji.



MLTC Graduation 2015 Photos: by Kinisimere Saratibau—MCIF Communication



# Holy Land Tour

witness the geographic reality of the land. The bottom line of such beneficiaries is in fact the congregations themselves, in this case the Methodist congregation.

## JERUSALEM TOUR 2014

By, Ilesia Tagilo

It was indeed one of the glorious moments of my life for being a part of the Davuilevu Theological College Jerusalem Tour which took place in December 2014. Well for me, it was the arrival of a prophecy which was foretold way back in 1984 by my Father. It was a Sunday night as we were listening to the radio at our home in Naroi Village, two of our Talatalas were interviewed after they returned from a meeting in Jerusalem. Confidently, my Father told me that one day I will walk the Holy Land not as a military soldier, but as a Talatala. The concurrent meet of the God chosen component of this prophecy was indeed amazing and extraordinary.

I am not going to narrate the whole story of our tour, but more on some of the many things that inspired my life as a new comer into the field of pastoral work with very little experience and knowledge of the gospel.

Firstly, was the feeling of setting foot on the land which contains the prints, sounds, arts, and remnants of the people in the Bible including Jesus. It fulfils a vacuum which always associates my mind in the thoughts that the settings of the stories in the Bible are situated in heaven and not on this earth. Although I know that Israel and Jerusalem are on the world map, the assimilation of the stories in the Bible continues to accept that they took place in another planet and not on earth. Therefore, this trip was a moment that redirect and settles this mentality. In another sense, it means that it creates a new atmosphere of relationship between me and the Word of God.

Secondly, was the understanding of the common ground between the Hebrew and the Islam. Standing next to the tomb of Abraham in the Tomb of the Patriarchs and Matriarchs at HaMachpela Hebron, one can easily sense the family ties between the Islam and Hebrews. Our team was quite fortunate to be given the permission to enter both the side of the building that housed the Tomb of Abraham, Sarah, Isaac, Rebecca, Jacob, and Leah. This is a rare practice because majority of the building is a mosque, and the other portion is for the Jews to pray. The boarder of the building cuts along the Tomb of Abraham, and this means that on one side of the Tomb, the Rabbis are touching it prayerfully, while on the other side the Muslims are doing the same thing. Touching the sides of these tombs, and thinking of the current extremes between the Muslims, Jews, and Christianity, we can really feel that there is truly a time in which they will meet again as a family. I really do not know exactly when, and how, but I believe that it will happen. Therefore, I learn that if I love God, I will never hate anyone.

Lastly, was the site of the Dead Sea. Many people said that it is good to take a bath at this place because it cures skin deceases. Other says that it is also fun to experience floating on the sea without sinking. However, the message that came to me on my way down to the site was quite different. The message was 'touch not'. As I was sitting at one of the tables beside the lake, I came to realise the sign of God's wrath around that area. There was not much development in comparison to other parts of Palestine. It seems to me that even the Arabians are not willing to live around the area. The point is this, to us believers that place were not meant for picnic or living, it still contains the wrath of God.



In conclusion, walking and touching the sites that are mentioned in the Bible, really gave me the taste and a feeling of why it had all happened. To those that are thinking of visiting the Holy Land it is advisable to consider this as a pilgrimage, a time for devotional preparation and commitment.

Photos: Supplied



Moreover, visiting the historical biblical sites in Israel, we were so blessed that we were given the opportunity to hear from Jewish who worked for the Jewish Agency in Israel which are trying their best to establish relations with Christian Churches around the world. On this visit we were given lectures at the Ben Gurion room where Israel was declared a state in 1948. The lectures informed us about the contemporary Israel. The focus was the return to Zion. The Christian Churches are invited to assist Israel in any project in building contemporary Israel. The Jewish Agency are ready to be invited to Fiji.

Our final day in Jerusalem our soldiers in Sinai willingly took us once again for photographs on the Mount of Olives. Standing on the Mount of Olives as a group all the way from Fiji, we continued to marvel the beauty of Jerusalem. The relics of the three major religions represented in the city were before us; the Jewish graveyard where the first would be resurrected at the coming of the Jewish Messiah, the twin domes of the Church of the Holy Sepulchre in the heart of the walled city on the spot where Jesus was believed to have been crucified, and the huge, golden Islamic Dome of the Rock with its surrounding courtyards that dominates the view.

However, besides visiting various locations the trip also gave some opportunity to think more about various issues. For example,

- To determine the correct biblical sites. This applies to where there are two sites e.g Calvary and the Garden Tomb, Baptismal site, Mount Camel etc..
- The Israeli/Palestinian conflict is right in our face at many locations. It was also sobering to see at first hand the difficulties the gospel faces in the Land.
- With Jews, Muslims and Christians all claiming some affinity with what is essentially a secular country.

A trip to the Lands of the Bible adds depth and perspective to reading the biblical accounts, and the Department of Biblical Studies at Davuilevu Theological College is very pleased to be able to offer students a study tour experience.

### Conclusion:

First and foremost, our greatest appreciation to the God almighty for his presence and provisions that has made the first tour a success. A great vinaka vakalevu to the leaders of the Methodist Church, the Ministerial Training Committee, the faculty at DTC for having faith in me in taking the 16 students, 3 ministers and 4 church members across. I believe it was a new experience altogether and they all have a story to tell. For the ministers, I believe their experience



in Israel will assist them in their preaching and teaching. A great vinaka vakalevu to the Fiji Military Forces, our soldiers in Sinai, Golan and Takape (UN official) and his wife based in Jerusalem. Vinaka vakalevu na loloma in visiting us with gifts. A great vinaka vakalevu to our soldiers in Sinai who had provided chickens for our meals throughout the tour. Our meat was already in Palm Hotel on the day we arrived. We were blessed in not spending money to buy meat which was expensive in Jerusalem. Vinaka vakalevu for all your provisions. Last and not the least, our great vinaka vakalevu to our local churches, Nausori Division, Nakasi Methodist Church, Wainimako Methodist Church, Centenary Church, relatives and friends who had supported us in this tour. Your support had made the tour a success. May God bless



you all. Merry Christmas & a prosperous New Year.

## Land of Milk and Honey: The Benefit of the Journey

By Viliame Korowaqa,

(3<sup>rd</sup> Year Student at Davuilevu Theological College)

The Journey to Israel is indeed a once in a lifetime experience. I have been so blessed to be part of the first Davuilevu Theological College 2014 pilgrimage tour to the land of milk and honey, Israel, the holy land. Although the hype that surrounds the preparation for this journey was huge, equally enormous is the issue about the financial demands for the journey. However, the journey is worth taking due to the fact that it is relevant to my theological training.

I look at this journey as way of bringing my ministerial training into a complete one. This is in the sense that all the theoretical learning of Biblical Study is climaxed when student is introduced to the geographical reality of the land of Israel. A physically presence of a student into some important Biblical places is far of different from mere theoretical learning. Personally speaking, my approach to Biblical studies and also sermons has transformed significantly due to the outcome of this trip.

More and more journey as such should be initiated not only by the College Biblical Study but also from the Church. A well-equipped student is one that not only understands the theories of Biblical training but also has taken the time to physically



# PILGRIMS TO THE HOLY LAND

## DTC BIBLICAL JERUSALEM TOUR 2014

By Rev Paulini Vuicuvu Naimawi,  
[HOD Biblical Studies & Coordinator of Jerusalem Tour]

The Holy land educational tour for Davuilevu Theological College or the ministers of the Methodist Church in Fiji is a dream that has come true. It started way back in 2008 when I was given the marvellous opportunity of visiting the lands of the Bible myself. The trip in 2008 had opened my eyes and heart to the land of Israel. I am always thinking of fellow ministers not only reading and imagining about the biblical sites in Israel but to actually step foot on it and be able to relate what is in the scriptures and the remains that is in Israel today.

However, the dream of the Methodist Ministers stepping foot on the land of milk and honey had been embedded in my heart and at times I would sit before God in prayer, requesting of how this dream would become a reality. Less did I know that God was calling me to Davuilevu Theological College which I believe is the place where God had chosen for this dream to be initiated.

Joining DTC in the year 2013 and given the post of Head of Department for Biblical Studies apparently reminded me of the dream that is yet to be fulfilled. Without hesitation, the dream was slowly unveiled to students, lecturers and stakeholders of the school. It was well accepted by some but some thought otherwise, meaning it is just impossible because of the financial responsibilities. I had to convince those who were interested to trust in God.

Nevertheless, January 2014 the plans and preparation were under way. December 3<sup>rd</sup>, 2014 was the date of the first ever trip of Davuilevu Theological College leaving our shores to travel to the Holy Land or the land of milk and honey. The purpose of the trip was well spelt out to those who were taking the trip. Students were reminded that this is:

- A spiritual journey with The LORD or pilgrimage to The Holy Land as part of a faith walk.
- A journey where we will actually walk/tour the land of Israel and study the culture and people in order to grow in the knowledge of biblical sites and culture. The trip would greatly benefit our perception and view on what we have studied.
- A journey which will enable us to explain the biblical sites well in our preaching and teaching and be able to share their significance for us as a church minister or believers.
- To expose the students to where the great leader walked and talked and perform miracles.
- To gain a deeper Biblical understanding of GOD's purpose for Israel as a nation, and how HIS plans always involves Israel as a timeline and as a light to the nations.
- To have a deeper personal encounter with The LORD as one prepares in the reading and study of GOD's WORD during the preparation of the tour, and even on tour itself.

Our itinerary was as follows:

3rd Dec	-	Leave Davuilevu for Nadi (4am)
3rd Dec	-	Leave Nadi for Korea (9.55am)
1st Dec	-	Arrive at Korea Airport/ spend the night at a Korean Hotel
2nd Dec	-	Leave Korea for Tel Aviv
2nd Dec	-	Arrive at Tel Aviv. Travelled in a tourist bus to Palm Hotel
3rd – 6th	-	Spend these days in Jerusalem preparing for the outside visits.
7 <sup>th</sup> – 11 <sup>th</sup>	-	Travelled and resided at Tiberias
12 <sup>th</sup> – 14 <sup>th</sup>	-	Returned to Jerusalem
15 <sup>th</sup>	-	Travelled to Bethlehem/ Hebron
18 <sup>th</sup>	-	Travelled around Old Jerusalem City/New Jerusalem
	-	Visited the first Ecumenical Church in Jerusalem on Sunday
	-	Visited Jewish families/ visited Holocaust Museum
19 <sup>th</sup>	-	Visited Ben Gurion Room
20 <sup>th</sup> – 21 <sup>st</sup>	-	Depart Jerusalem/Tel Aviv
	-	Transit Korea
22nd	-	Arrive in Fiji



### Highlights:

As this was the first airplane trip for some, travelling for 12 hours from Fiji to Korea and another 12 hours from Korea to Israel was such an experience. Korea was minus 7 degrees and it was a new experience for many of the students to see and walk on the snow. Although it was cold outside but thank God living in a luxurious hotel provided by the airline kept us warm.

Upon our arrival at the Ben Gurion Airport at Tel Aviv at night, it seems things were quite but we were happy to meet few of our soldiers and our army chaplain, Rev Waisale Vuli based in Golan Heights. Students were excited to take the bus ride from Tel Aviv to Jerusalem. Many of them just could not believe that they were actually stepping foot in the lands of the bible. People were tired and could not wait to rest for the night. The next morning we were woken up by the early visit of Mr and Mrs Takape who were UN representatives based in Jerusalem. They had come to visit us this morning bringing our breakfast and cartons of water to use in the tour.



We spend few days in Jerusalem having a feel of Jerusalem and preparing ourselves physically and spiritually for the tour outside Jerusalem. We started our tour in travelling the northern part of Jerusalem. On our way to Nazareth we stopped at Megiddo overlooking the Jezreel Valley and Mount Tabor on the far right which Christians believe to be the Mount of Transfiguration. We travelled through Cana and even stayed for 4 nights in Tiberias to visit the nearby places. Here we took daily tours, firstly around the Sea of Galilee. We walked on the beach to remind ourselves that this was where the Lord called his disciples and even travelled on boat across the lake where the Lord and his disciples fished and even the Lord himself travelling on the other side to pray. The remembered Jesus on the boat preaching to the crowds that were on land. While travelling across the lake we could think of the Lord calming the seas in the midst of a storm. We were also blessed to be eating Tilapia or what they call Peter's fish, the fish of the Sea of Galilee which had this unique taste. Travelling around the Sea of Galilee we visited the Mount of Beatitudes, Mount Tabgna, where the Lord fed the multitudes and even the site where the Lord finally appeared after His resurrection to Peter and the disciples. We also visited Capernaum and to the further end of the northern side of Jerusalem to Golan, Golan Heights, the border which separates Israel and Syria and even taking a cable car to Mount Hermon. The experience of travelling in the open cable car was a memorable one because we sang and prayed in two's to avoid the fear of

what was down in the valley but at the same time we slowly felt the dew falling from above as we approach the highest point of the mountain. It was a transfiguration experience.

Moreover, travelling back to Jerusalem we visited Jericho and even the Mount of Temptation, the baptismal site where the border of Israel and Jordan is. We did not want to miss the Dead Sea which kept some of us afloat on sea. We also visited Bethlehem. Here we felt the spirit of Christmas as we saw this big Christmas tree on our way to the manager and even to the Shepherds Pool. After Bethlehem we travelled to Hebron where the tomb of the patriarchs was in Macpelah. To our surprise we visited the tombs inside an Arab or Muslim mosque.

We spent at least one week in Jerusalem. We visited the Upper Room, walked the Kidron Valley to Gethsemane and to the Mount of Olives. The view from the Mount of Olives assured us how beautiful Jerusalem was and why the Lord chose to sit up in the mountain to teach his followers.

The highlight of the tour was our daily visits to the Wailing Wall and walking the 'Via Dolorosa' route of the last steps of Christ on his crucifixion. We also spend time in the Garden Tomb which is outside the Damascus Gate. More than all this though, perhaps the greatest pleasure of the day was just walking through the narrow, 'bazaar-type' cobbled streets of the walled city of Jerusalem itself. With its undulating plane underfoot, solid limestone walls all around, and buildings jutting in and out of the streets in a piecemeal way, it's almost as if the fabric of the city echoes the stories it contains; the destruction of temples, the occupations of Crusaders, the influx of myriad peoples and countless other interventions which have seen this city of three thousand years or more build and re-build in a seamless and organic way.

Outside the old city, the students took a walk to the new city where the majority of the Jewish reside. A tour to the Holocaust Museum has opened eyes and hearts to understand the struggles and the hurt of the Jewish people. It may had affected some of their decisions today. For example, in putting up boarders like the border which separates Israel from Syria which separates families like in the 'shouting place.' We were told that families communicate in the evenings but they are separated by the border.



Continued inside on page 27.....